

HIS APOCALYPSE

*The Manifestation
of Christ during the
final 2575 days of
this Age, from His
Parousia (probably
April 11, 1925) to His
Epiphany (probably
October 11, 1931)*

BY JOHN QUINCY ADAMS

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GIFT OF

Prophetic Society

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His Apocalypse

—Wherein is set forth a
detailed Panorama of
the Prophetic Wonders

of

Daniel and Revelation

which will have Complete and Literal Fulfillment in the Final 2375 Days of this Age, beginning with a Rapture of the most eminent Saints (probably April 11, 1925), to the Second Advent of Christ upon Earth (probably Oct. 11, 1931), with dates for the Chief Intervening Events as inferred from the Holy Scriptures only, and the manner of their deduction therefrom by

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of Dallas, Texas.*

John Quincy Adams

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His Apocalypse

A Complete Presentation of the Book of

REVELATION

in which is shown Christ's Return and how it is related to all things else: His Parousia, when He returns for His Bride (probably Apr. 11, 1925)—as Bright and Morning Star, and His advent to Earth as the Sun of Righteousness with His Bride (probably Oct. 11, 1931), and the intervening Tribulation of 2,375 Days; in which time (probably Autumn 1925-Autumn 1928) Earth will witness unparalleled cataclysmic Red Revolutions in Europe, reshaping the old Roman Empire Boundary and then assimilating the territory within into just Ten Kingdoms (according to Daniel), with the rise of Mustapha Kemal (only a "little horn" till Autumn of 1928) as ruler over all as the final and consummate Antichrist of Prophecy:

Unparalleled Distress and Rending of America, by Internal Strifes; World Famines, Pestilences, Cataclysms of Nature to Autumn, 1928:

The "Great Tribulation," (probably Sept. 21, 1928) to the Second Advent of Christ to Earth (Probably Oct. 11, 1931)—with

Both Events and Dates, and the Manner of Their Deduction, from the Scriptures.

—by—

JOHN QUINCY ADAMS

I.

IMPORTANCE OF PROPHETIC STUDY

1. Because nearly three-fourths of the Bible is Prophecy, and Christ commands we shall live "by EVERY WORD that proceedeth out of the mouth of God." Matt. 4:4.

2. Because Prophecy is Scripture, and "all Scripture is given by inspiration of God and IS PROFITABLE... THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED." 2 Tim. 3:16-17.

3. Because Prophecy is "a light that shineth in a dark place." The dark place is this present evil age. 2 Pet. 1:19.

II.

PLAN OF THE BOOK OF REVELATION

Rev. 1:19: "Write therefore the things (1) which thou sawest, and (2) the things which are, and (3) the things which shall come to pass hereafter."—Christ's own outline of the book.

1. "*Things thou sawest*"—chapt. 1, Christ among the candlesticks (the churches).
2. "*Things which are,*" chaps. 2, 3, Churches—the church age.
3. "*Things hereafter,*" i. e., *after the church age*, chaps. 4-22:
 - (1) The Raptured Saints, a Heaven Scene, chaps. 4-5.
 - (2) The Judgments Enacted on Earth under the Seals, Trumpets, and Vials, chaps. 6-19.
 - (3) The Millennial and Eternal State, chaps. 20-22.

III.

CHAPTER SUBJECTS OF REVELATION

(Numbers refer to chapters)

1. Christ in the Church Dispensation;
2. The Churches;
3. The Churches;
4. Christ Comes as Bridegroom—the Raptured Saints;
5. The Little Book;
6. Tribulation Seals;
7. Tribulation Saints (Jew and Gentile);
8. Tribulation Trumpets;
9. Tribulation Woes;
10. Seventh Trumpet Announced—the Finish;
11. The Two Witnesses (Enoch and Elijah);
12. The Church Visible and Invisible;
13. The Two Beasts (Antichrist and the False Prophet);
14. The 144,000;
15. God's Wrath;
16. The Vials;
17. Babylon Mystical;
18. Babylon Material;
19. Christ's Advent to Earth (or, Christ Comes as King);
20. The Millennium and Final Judgment;
21. The New Jerusalem;
22. Eternity.

THE LORD GOD WILL DO
NOTHING BUT HE REVEAL-
ETH HIS SECRET UNTO HIS
SERVANTS, THE PROPHETS,
Amos: 3:7.

SEEK YE OUT OF THE
BOOK OF THE LORD, AND
READ: NO ONE OF THESE
SHALL FAIL. Isa. 34:16.

Foreword

The Apocalypse of Jesus Christ—what a theme! Sweetest of all that words do hold, surely, to those who know Him as Lord—is the message of the Return of this same Jesus in like manner in which He went away. The discovery of this book has meant to the author nothing short of what it meant to Mary or the Disciples when they met their Risen Lord face to face in the Garden or upper room.

FUTURE EDITIONS OF THIS WORK

Churches, societies, bands, individuals—are here and now given by the author of the message as herein presented full liberty to bring out at any time, anywhere, any one of these sermons in tracts, as *The Judgment Day*, etc., or any section as a separate booklet, as *The Letters of Jesus*, etc., or this whole work as here given, using the author's exact form—and therefore his name—only putting the name of your church or society where now appears the name of The Prophetical Society of Dallas, Dallas, Texas. Write the printers—*Clymer-Huelster Printing Company*, 141 East Fifth Street, Saint Paul, Minn., for rates.

These messages have been prepared (with the thought in mind that very soon after the appearance of this second edition of this work the events herein related will be in fulfillment) as a special guide, food and revelation to those who possibly may not awaken in time to receive the bright and Morning Star but who by perusal of these pages may be better ena-

bled to "wash their robes" and make ready for that great innumerable gathering of every race who shall be translated bodily to Heaven a twelve-months after the Rapture of His Bride.

"My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." Ps. 130:6.

March, 1924.

—JOHN QUINCY ADAMS.

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PART ONE

THE INSPIRED INTRODUCTION: CHAPTER ONE

THE SUBJECT, SOURCE AND VALUE OF THE BOOK OF REVELATION

WHERE IS JESUS NOW? OR, CHRIST IN THE CHURCH
DISPENSATION.

I.

THE SUBJECT, SOURCE AND VALUE OF THE BOOK OF REVELATION

Revelation 1:1-10.

“The Revelation of Jesus Christ”—A Message to “Servants”—Why It Is to Be Understood by the Simplest Christian—Its Meaning and Message—the Second Advent a Reward to Christ—The Day of the Lord—Scope, Value and Preciousness of This Last Book of the Bible.

“*The Revelation of Jesus Christ*,” or, as it is in the original, “*The Apocalypse of Jesus Christ*”—what a glorious and precious theme! And handled not by a divine of earth, not even by John the Beloved Disciple, but “*sent by His angel*” (that is, by Christ’s messenger), “*to show unto His servants things which must...come*”!

“Show unto His servants”—not to Israel, not to the churches, not to the world, but UNTO HIS SERVANTS things which must shortly come to pass,—I wonder if this does not have a bearing on who it is who will understand and love this message! Would to God all Christians were also *the servants of Christ*! The last of all the Bible’s messages, this book contains the tenderness and promises that characterize farewells. The last chapter conveys a scene as tender as the parting of two lovers. Indeed, it is the bodily separation of two lovers—*Christ and His Bride*—for nigh unto two millenniums!...And thus was given to the world the two testaments which are God’s two lungs and all the words therein the voice of God. What does *inspired* mean but simply “*in-breathed*”? Indeed, these pages are the breath and voice of God and though heaven and earth pass away, not one of these words shall fail. “*Seek ye out of the book of the Lord, and read: no one of these shall fail.*” Isa. 34:16.

Most neglected of every book of the Bible is this book of Revelation. Dictated as it is by the risen and glorified Christ in person, one would think that it would be one of the most carefully studied and cherished of all messages. But not so, because of its subject: the visible, literal, return of the Lord Jesus Christ as the ruler of all the earth. Of all the holy subjects, the triumphant return of Jesus of Nazareth is the one Satan hates most. This above all messages would the Prince of this world hush. It is he who has changed the ordinances of the church into forms different from the fashion in which Christ instituted them, for as He gave them they proclaim His return. It is because this Book perhaps more forcibly than any other one book of the Bible shows that now is the churches' night, the time of their waiting in humiliation and persecution the return of their tarrying Lord, and that the Lord will indeed return in person and then, and not till then, change, convert, and win the world,—that this book especially has had to fight its way in every age to maintain its place in the sacred canon.

Yet there is not another book in the Bible so attested as is this one. Its beginning and ending, its historical statements which the advance of time has proven truly inspired, its stirring exhortations, its glowing prayers, its evangelic songs, its sublime doxologies,—all more than any other book prove its genuineness.

* * * * *

I here mention five reasons why the book of Revelation should be *understood*.

First: This book is a "revelation," so called by the Holy Spirit, and not a "concealment" nor a riddle nor a dilemma.

Secondly: It is an open book—not sealed—from first to last—"seal not the sayings of this book" (22:10) is God's command. When God so declares, let us as His ministers fear to seal it by saying "it is not to be understood," "it is confusing," "it is a riddle"—fear, I say, lest by such statements

we seal it and deprive many lives of its blessed message with the result that the curses named in it be poured upon us, ours becoming the tribulation experience!

Thirdly: its outline is simple—given by Christ Himself in the nineteenth verse of the first chapter. John is told to write three things: “The things thou hast seen”—“The things which are”—and “The things which shall be hereafter”; that is, *Past Things*, the vision of chapter one, *Present Things*—the churches which yet are to this February, 1924, chapters two and three,—and *Future Things*—the things that follow the Church-Age, chapters four to twenty-two.

Fourthly: Its symbolism is Biblical, already established by Scripture as to its meaning, or, if new, is straightway explained; as, “the seven candlesticks which thou sawest are the seven churches” (1:20). And yet because the symbolism is Biblical is just the reason so many do not understand it—so shallow is the Bible knowledge of so many Christians! But remember the divinely given rules for interpreting Prophecy: “No prophecy of the Scripture is of any private interpretation” (II Pet. 1:20), meaning thereby that no Scripture is to be divorced from the whole body of God’s utterances on the same subject but must be taken in conjunction with all Scripture on the subject; and a second rule like unto the first, of “comparing spiritual things with spiritual” (1 Cor. 2:13)—thereby getting a “thus saith the Lord” for every bit of interpretation. Use your concordance!

Fifthly: a shower of Scriptures—“All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:16)—“all Scripture” certainly includes the book of Revelation: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place”—this present benighted age—“until the day dawn”—which is the coming of Christ. But “prophecy” includes Revelation, this book now under

our consideration. Further, "Blessed is he that readeth, and they that hear. . . and KEEP those things that are written therein" (Rev. 1:3)—and how is it possible to keep, observe, that which we do not understand? How many, I fear, have robbed Christians of this message by subtly throwing out expressions occasionally that lead one to infer that it takes scholarship to understand Revelation? For whom, pray, was the Bible written? the scholar or the plain people? Such teachers, if living at the return of Christ for His Brîde, will have brought upon themselves and their hearers who swallowed them, "the curses written in this book" which God promises to pour upon those who take from the message—the Tribulation experience!

* * * * *

What does "*The Apocalypse of Jesus Christ*" mean? When God names anything He expresses the very character of the thing in the name given it. . . The *Gospel* is so called because it means *glad tidings*; *Genesis* is so named because it is the book of *beginnings*; *Daniel* means *God's judge* or a judge sent of God. What is in a name? If God gave the name, the character of the thing named is wrapped up therein! It is God who names this book and we may rest assured that its very message is summed up in its name,—"*The Apocalypse of Jesus Christ.*"

We know the meaning of the name "Jesus Christ,"—the son of God who was from the beginning and by whom all things were made, at last made incarnate in the flesh that He might be personally offered as our sacrifice for sins. But what means *apocalypse*? It is a Greek word which means *a revealing, a disclosure, an appearing, a making manifest*. Hence when God names this book "*The Apocalypse of Jesus Christ*" it means the revealing of Jesus Christ, the making manifest of Him, *His appearing*. And what and when is that but *His Second Advent*? "*Behold He cometh with clouds and every eye shall see Him*"! (1:7). "This same

Jesus....shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). Thus the second coming of Christ is the one and only subject of this closing book of the Bible. From the first chapter with its "*Behold He cometh with clouds and every eye shall see Him*" this is the one theme of this book, the last chapter three times in so brief a space repeating the note,—"*Behold, I come quickly*"... "*Behold, I come quickly*"... "*Surely I come quickly*"!

Everywhere in other places in the New Testament this word *apocalypse* means the same as here: a bodily, visible, manifestation or uncovering to the physical eye. II Thess. 1:6-10, —"When the Lord Jesus Christ shall be revealed from heaven (literally, *at the apocalypse* of the Lord) with His mighty angels, in flaming fire, taking vengeance on them that know not God; *when He shall come,*"—everyone understands this *apocalypse* of Jesus Christ is His second, literal, visible return. So again in I Pet. 1:7-13, where Peter speaks of the trial of faith as being "more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the *apocalypse* or *appearing* of Jesus Christ" and the exhortation to "be sober, and hope to end for the grace that is to be brought unto them at the *apocalypse* or *revelation* of Jesus Christ." All understand these references to mean the coming of Christ in glory. And just such does God name as the subject of this closing book—its whole message being that think not Christ is through with the world, no more being seen thereby except as a great historical example of the past—but declaring this same Jesus will come tomorrow back to the same world, bodily, visibly, literally, but in the clouds of glory, to judge it for its disposal of Him after withdrawing for it to form its decision!

"*The Apocalypse of Jesus Christ which God gave unto Him.*" This return of Christ is not given unto John, *but unto Christ* as a recompense for the shame He endured! *The humiliation of Christ!* The laying aside of the glory He had from the beginning, the taking upon Himself the form of a ser-

vant to become obedient unto death, the fist blows in His face blind-folded, the plucking out of His beard, the beating with scourges, the spittal in His face,—not one of us can appreciate or comprehend! But “He shall see of the travail of His soul and shall be satisfied.” God the Father, as a reward to God the Son, will give to Him to return bodily, visibly, literally, to the very earth that, rejecting Him, sent Him back to Heaven with five wounds in His body, to receive no embarrassments this time, but to reign as Lord of lords, and King of kings, literally, on this very earth! At that advent “every eye shall see Him, and they also which pierced Him” (1:7). This is the joy promised by the Father to the Son before His first advent. For we are told that there was joy set before Christ as the reward of His sufferings and death, and that it was “*for* the joy that was set before Him, He endured the cross, despising the shame” (Heb. 12:2). Ah yes, “the Son of man shall come in His glory, and all the holy angels with Him, and He shall sit upon the throne of His glory!” This is a word of which, says Luthardt, “there is no other example. Even the mad pride of Roman emperors who demanded religious homage for their statues has never gone so far as to conceive such an unheard-of thought, and here it is the lowliest among men who speaks. The word must be true; for there is here no mean term between truth and madness.” It is the glorious reward God the Father has sworn to give His Son.

Note further, that John says “I was in the Spirit on the Lord’s Day and heard behind me a great voice, as of a trumpet” (1:10). This locates the date of these scenes,—not in A. D. 98 or 96, but plainly on the Lord’s Day—a day yet future (this being written February, 1924)—but so imminent-ly at hand that it is apt to begin at any time. Not Sunday, nor the Sabbath, nor any other day of twenty-four hours is ever referred to by Scripture as the Lord’s day or Day of the Lord. In this sense every day is the Lord’s though we may observe some of them differently. Never has such a day

been called the Day of the Lord or Lord's Day in either Old or New Testaments, nor yet by the early Christians, the church fathers, for the first hundred years of this dispensation. But there is a Lord's Day or Day of the Lord boldly proclaimed by Old and New Testaments and by church fathers,—and it was that date that John, by the Spirit, was in and was enabled to see the things herein related as they will actually occur at that time, a time now truly “nigh at hand!”

What is the Scriptural Day of the Lord? Isa. 2:12-20 records,

“For the Day of the Lord of hosts shall be upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon . . . upon all the oaks of Bashan . . . upon every high tower and upon every fenced wall, and upon all the ships of Tarshish. . . And the loftiness of men shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold . . . to the moles and the bats.”

Does this happen each Sunday, or once every seven days, or on any day of the week? Joel 1:15:

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come!”

Does Sunday or Saturday come as a destruction? Every time the Lord's Day or Day of the Lord is mentioned in the Bible it is indicated as being a time of destruction, a time of God's wrath let loose, and John says, in the Spirit, he was carried forward to that time to witness what he here describes. Joel 2:1 reads,

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh.”

Clearly not all the inhabitants of the land tremble every time Sunday comes! Clearly, according to all the prophets.

*the Day of the Lord or Lord's Day is the Day of God's Wrath,
the Day of the Returning Christ.*

* * * * *

Such is the preciousness and value of this closing book of the holy canon: A book that deals with only the one subject,—His blessed visible, literal, bodily, appearing! Fullest report from Heaven on this theme. Christ's return and how it is related to all things else are herein set forth. How will it affect different branches of the church family? The answer is in this book. What of those left at His coming? The answer is here. What of those who are not saved when Christ returns for His Bride? Will Gentiles be saved during the Tribulation? Will anyone then receive the Baptism of the Holy Spirit? What of the Jews in Tribulation? What of Israel's Future, her Restoration? What of the Governments? What of the nature of the Sorrows and Plagues? How long will it be? How will it end? What then? What becomes of whom? All these questions are answered in this one book, the only book in the Bible that deals from first to last with the one subject: *the Coming of the Lord in Glory*, and, says the Spirit, "Blessed is he that readeth" (1:3)!

QUESTIONS

1. With what part of Revelation does Part One deal?
2. What are the subjects of the two addresses therein?
3. What is the significance that this Bible book is sent unto the *servants* of Christ?
4. Why, probably, has this book been so neglected?
5. Name five reasons why the simplest Christian should understand the book of Revelation upon a faithful study of it.
6. What is meant by "the *Apocalypse* of Jesus Christ?"
7. To whom, then, is this Apocalypse given? Why?
8. What is the *Lord's Day* or *Day of the Lord*?
9. Then, beginning with Rev. 4:1, are the scenes of this book past, or now being fulfilled, or future?
10. Mark in your own Bible at least three Scriptures on the Day of the Lord.
11. What are some of the questions the book of Revelation answers?

II.

WHERE IS JESUS NOW? OR, CHRIST IN THE CHURCH DISPENSATION.

Revelation 1:10-20.

Mighty Purpose Back of the First Advent—Crucifixion
Its End—Where Is Jesus Now?—Bodily and Visibly in
Heaven Interceding—Potentially and in the Person of the
Holy Spirit among the Churches—But at the Laodicean Age
without Knocking for Admission—Is Now at Time of His
Return—Type of the Sabbath Indicates 1925, 1931, the
Parousia and the Epiphany of Christ.

In the Scripture just read, we behold one of the clearest
and most transcendent visions of Jesus Christ ever given man.
Here He is seen among the seven golden candlesticks which,
He said, are the churches. Let us turn our attention to
honest examination of the question, "*Where Is Jesus Now?*—
a study of Christ in the Church Dispensation.

Not many millenniums ago, God made this world of today
and the first human pair from which our race is sprung. But
no sooner did Adam and Eve begin the worship of God and the
Tempter came, questioning, "Has God said," and though
mother Eve's first answer was, "God hath said...He hath
forbidden...He hath commanded," as she kept entertaining
the Tempter, you remember the Fall that came, how sin then
entered the world till it is the biography of all: "All have
sinned and come short of the glory of God" (Rom. 3:23).
How God was grieved! It was a law before there was an
earth, that sin and God cannot intermingle and that "the
soul that sinneth, it shall die" (Eze. 18:20). God's heart was
grieved—for instead of man's crying out for forgiveness of
sin, and "Oh Lord, hide not Thy face!" they hid themselves

and God became the seeker. Here is where Christianity especially differs from all other religions. In other religions it is the people seeking their god; but in Christianity it is God seeking the lost people. "*Adam, where art thou?*" (Gen. 3:9.) And to this night God is calling to the sons and daughters of Adam and Eve, "*Where art thou?*"

God might have said, "I will set aside the law man has broken"; but presently we would have broken another law, and another, I certain ones and you others,—till it would have set God on the course of setting aside so many laws that He would have been the chief of all law breakers. What could He do? He had a Son who existed from the beginning, without origin, who always was, and ever is and ever shall be, very God of very God. And "God so loved the world that He gave His only begotten Son!"

THE FIRST ADVENT.

Coming as a man, the Son of God was incarnated in an actual body, so that He was more than man ever was or ever will be. No wonder that man never wrought as He, never taught as He! Son of God incarnate! For three years He ministered. You recall how He taught the way to Heaven—it is by a personal appropriation of His sacrificial atonement. And yet people ridiculed Him, rejected Him, misunderstood Him till at last, in Gethsemane, as the sins of the ages all were cast upon Him, it seemed He would die then and there, before He could reach the cross. His blood poured from the pores of His skin. It was then He prayed for "this cup to pass"—how men have misunderstood this prayer! They have thought He was praying if it was possible to save men without His death, not to let Him die! Not a coward as that was He! Men who are men only have faced death unwaveringly for principle—and so did Christ. He is praying that His body be not crushed to death then and there—even then it would have been redemption by blood, every pore being a wound—but that He be touched and

strengthened as to the physical body that He go the way of the cross. That prayer, as was every prayer He ever prayed, was answered—angels came with strength, giving Him special aid—and He went the way—

List!—what means the breaking of the underbrush? What those many torches approaching, the harsh voices? A crowd breaks upon Him, Judas emerges with a “Hail Master” and kisses Him. Now the mob takes Him. And you recall how in a few hours they hurried through several mock examinings, for it happened all in one day,—He was arrested, He was tried, He was crucified and buried. God incarnate, —His body pierced and riven—that was His earthly career!

I.

WHERE IS JESUS NOW?

Earth has not seen Him since that day. Though men have explored every continent and isle and every sea—not since that day have they seen the visible Christ. Where is He now? When earth rejected Him, slew Him, *He went to the Father* as He had told His disciples before the crucifixion, “I go to My Father” (Jno. 14:4). There He now is—at the right hand of God, on His Father’s throne (Rev. 3:21), “ever living to make intercession” (Heb. 7:25)! He was wounded for our transgressions: His body was given *once* for the world. Now men only see Him by the eye of faith. Even the visions that were vouchsafed to those who walked close and believingly (and were not like prophets today, ashamed of their visions—Zech. 13:4)—were and are given only to the eye of faith.

Is the literal Jesus, born of the virgin Mary in little village of Bethlehem and who is the Lamb of God slain for the remission of our sins,—is *He* the *same Jesus* who now lives and is bodily at the right hand of the Father in Heaven making intercession? Yea, the same Jesus. He told His disciples, “I go to my Father.” Crowding about Him, they saw Him

as He went. They saw the clouds receive Him out of sight (Acts 1:9-11). But how do we know He arrived? Before He went He said to His disciples, "I will pray the Father and He shall give you another Comforter"... "If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you" (Jno. 14:16; 16:7). "Tarry until He comes" (Lk. 24:49). When He came, we then know that Jesus had arrived yonder. Just as the High Priest in the olden day disappeared behind the veil of the inner Holy of Holies and yet the people without could know he "liveth and maketh intercession" for them by their hearing the tinkling of the golden bells about his skirts, so we know our High Priest is in the Holy of Holies officiating for us from the sound heard on the Day of Pentecost and even to this day among believing disciples (Jno. 15:26—16:1; Acts 2:4, 19:6; 1 Cor. 14:21, etc.).

II.

While Jesus is visibly, bodily in Heaven, making intercession for us, He also said, "I will pray the Father and He shall give you another Comforter, that *He* may be with you forever"—note Jesus refers to Him as a *Person* (Jno. 14:16). But two verses further He says, "I will not leave you desolate: *I* come unto you" (14:18). "Go ye, therefore, and make disciples... baptizing them... teaching them to observe all things whatsoever I commanded you: and lo, I AM WITH YOU ALWAYS" (Matt. 28:19-20). And thus, though Jesus is visibly, bodily, in Heaven, *He is here in the midst of the churches in the Person of the Holy Spirit*. So the vision here:

"And having turned, I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle. And his head and his hair were white . . . as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass . . . and his voice as the voice of many waters" (Rev. 1:12-15).

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And yet, where is He now? One would think as He so loved the church as to give Himself for the church, He would be welcomed in every church. And so He would were He given His heart's desire. But instead of being in the various churches at the time of the end, we find Him dictating this letter to the churches at the time of the end: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). Thus *at the time of the end, Christ represents Himself as being on the outside of His churches, knocking for admission.* But why? Because He is here in the Person of the Holy Spirit, and at that time the doors of practically every church will be closed to the Baptism of the Holy Spirit, to the manifestations of the Spirit, to the gifts of the Spirit (I Cor. chapters 12 and 14). "He that hath an ear, let him hear what the Spirit saith unto the churches!" Hear His voice *now*. Where is Jesus now? Visibly and bodily, in Heaven, interceding for us; but potentially and really (though invisibly), in the Person of the Holy Spirit, knocking at the doors of churches for admission!

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In concluding the answer to this question, *Where is Jesus now?*, and having noted that bodily, literally, since His rejection by Jew and Gentile He is in Heaven interceding, further that in the Person of the Holy Spirit He is in the midst of the churches though in the Laodicean churches closed without, knocking for admission.—He is at this time practically in the act of arising from His Father's throne to come back to earth again, visibly, literally, physically to set up His kingdom.

Acts 1:11—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven"—is sufficient proof for the visible, bodily, literal return of Christ and that the second advent will not be as the first,—by birth—but will be from the

clouds of Heaven, seen by all living men on the earth at the moment it happens. "*Behold He cometh with clouds and every eye shall see Him!*" (Rev. 1:7).

But is there Scriptural proof to indicate that that advent is imminent? I cite you to but one type—the type of the Sabbath, the type of the “seventh of time.” In six days God created the earth and its fulness and hallowed the seventh as a Sabbath of rest and worship. Rom. 1:20 plain out tells us that the “*invisible things of Him*”—“*since the creation of the world*”—“*are clearly seen, being perceived through the things that are made.*” Hence the six days of God’s labor in creation and the seventh day of hallowed rest is a *type*. And is not just this the answer the Holy Spirit meant for the scoffers who in the last days, says Peter, will ask, “Where is the promise of His coming?” and the Spirit answers, “God is not slack concerning His promise”—i. e., He will be prompt to the very second in His return—and then the Holy Spirit gives the key that on this subject “a day is with the Lord a thousand years, and a thousand years as one day.” Did He not mean to say that men ought to know the second advent ushering in the golden millennium would be at the end of the sixth millennium?

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1. *From Creation to the Flood, 1656 years.* Gen. 5, entire, and 8:13, 14.
2. *From the Flood to the Call of Abraham to Canaan, 427 years.* Acts 7:6; Gen. 11:10-32 and 12:1-5.
3. *From Abraham's Call to the Exodus, 430 years.* Ex. 12:40; Gal. 3:8-17.
4. *From the Exodus to the Distribution of the land, 46 years.* One year, Num. 10:11—13:25; 45 years, Joshua 14.
5. *From the Dividing of the Land to the End of Samuel's Judgeship, 450 years.* Acts 13:20; Joshua 14.
6. *Reigns of the Kings, 494 years.* 1 Kings 11:43 to 2 Kings 25.
7. *The seventy years captivity, 70 years.* 2 Chr. 36:21-23, Jer. 25:11, 12.
8. *Cyrus' first year to Artaxerxes' first year, 33 years.* (Cyrus, 7 years, Ahasuerus and Artaxerxes, Ezra 4:6, 7, in secular history known as Cambyses and Smerdis, 6 years and 7 months respectively Darius, Ezra 6:1, and Artaxerxes Longimanus, Ezra 7:7, together about twenty years. See Rollin's Ancient History. Note this is the only period from Creation Morn to the birth of Christ, the Bible itself does not specify the number of years it contains, though its beginning and ending events are named! Hallelujah!)
9. *Artaxerxes' 20th year (i. e., having reigned 19 full years) when he commanded Nehemiah to rebuild Jerusalem Neh. 2, Dan. 9:25)—19 years.*
10. *Passover Week, B. C. 445 to Passover Week, A. D. 1—445 years.* Daniel's 69 weeks or 483 years commencing with Artaxerxes' 20th year with his command to rebuild Jerusalem in Passover week, 445 B. C., reached "unto Messiah, the Prince," when He acknowledged Himself to be King and Prince, and was "cut off" or crucified in Passover Week, A. D. 39.—Dan. 9:25, 26; Neh. 2:1.)

Every one of these consecutive periods of history from Creation Morn to the birth of Christ are specifically named by Scripture, its beginning and ending event, and in every case except one (from Cyrus' first year to Artaxerxes' first year), God's Spirit tells how many years each consists of! These total up, 4,070 years, from Creation to Christ. Taken from the 6,000 years which the "more sure word of God" declares is the duration length (Ex. 20:11; Rom. 1:20;

II Pet. 3:8) from Creation of Man to the Sabbatical Millennium of God's reign on earth—we have 1,930 years as the duration length for the present Christian era.

But consider: Christ is spoken of by the Scriptures as the Bright and Morning Star and also as the Sun of Righteousness. When is He which? Both at the second advent, but not at the same time! He first comes for those "counted worthy to escape all" (Lk. 21:36), who meet Him "in the air," "in the clouds"—and at this first phase of His second advent, at His *Parousia*, He is "*the bright and Morning Star*." At the end of the seven (shortened) years of Tribulation, (2,375 days instead of 2,520), is the second phase of His return, His *Epiphany*, when "every eye shall see Him," when He comes as King, and is then "*the Sun of Righteousness*." And as the Sabbatical type of the seventh of time—which pervades all Scripture—points the year 1931 A. D., and as John and Daniel indicate the last seven years of the end of the age will be the Tribulation distress, and as Christ promises in both Rev. 3:10 and Lk. 21:36 that His Bride shall escape all,—is it not highly probable that in 1925 A. D. *Christ comes as Bridegroom*, and in 1931 A. D. *Christ comes as King!**

But not even all the saved will be "taken"—either by resurrection or translation—at the first call, but, declares our Lord, the "worthy." Worthiness is not a name for salvation or regeneration—but for sanctification, for following Him, on all the way, for the keeping of His whole word, for the keeping of one's *garments spotless*. To this agrees that other word of Christ (Rev. 16:15) when, in immediate connection with the announcement of His return, He declares blessed is only one class: "*Blessed is he that watcheth, and keepeth His garments*." AND THIS IS THE REQUIREMENT FOR EACH OF THE SERIES OF TRANSLA-

*See the author's "*The Time of the End*" for fullest treatment of End Dates.

TIONS THAT WILL CONSTITUTE THE FULNESS OF THE FIRST RESURRECTION—WATCHFULNESS AND SPOTLESS GARMENTS!

Christian! how is it with you? Are your garments clear of earth's citizenship, such that you will be awarded the Bright and Morning Star, or would you be left and have straightway to go to washing robes?

Come out and be separate *now*! "Be not conformed to this evil age!" Speak not lightly of the New Testament fashion of the Baptism of the Holy Spirit—which continues to this day—nor of His manifestations which still more do—lest, very presently, they as "the Lamb's Wife" who "hath made herself ready," in their childlike faith be "taken" and we, as heady Laodiceans, be "left."

Behold He Cometh!

QUESTIONS

1. Why was there a *first* advent of Christ? What was its end?
2. What is the meaning of the prayer recorded in Matt. 26:39, 42, 44?
3. Where is Jesus now—bodily and visibly? What Scripture shows it?
4. How do we know it is the *same* Jesus?
5. Where is Jesus now potentially and in the person of the Spirit? What Scriptures show it?
6. In which is He interested—the masonry of your building or the living stones? In which have you been interested? Are churches building wisely to-day?
7. At the time of the Laodicean period of the churches, where is Jesus? Locate the Scriptural authority for your answer.
8. How is it He is without?
9. What did the Father three times say from heaven (Matt. 17:5, etc.)? Will you do this?
10. Whom does Jesus say from heaven seven times for us to hear (Rev. 2:7, 11, 17, etc.)? Will you do this?
11. Why is not the ministers' sermons and the saints' testimony the Spirit's speaking and testifying (Jno. 15:26, 27—16:1; Rev. 22:17; 1 Cor. 14:21)?

12. Where is Jesus now as to His return—far from it or nigh unto it or practically in the act of it? Why do you so answer?
13. How many chronological periods does the Bible name that cover the time from Creation of Adam to the crucifixion of Christ?
14. How many years does the Bible say are in these (where it does specify) to the birth of Christ—and in how many of these periods does it fail to specify?
15. How many years does history state constitute the one period the number of years of which the Bible does not give—from the first year of Cyrus to the first year of Artaxerxes?
16. How many years, then, does this make from Creation to the birth of Christ? How many years are left for this dispensation to fill out the six millenniums before the literal bodily return of Christ for earth reign in the sabbatical millennium?
17. What year, then, is pointed as the probable date of Christ's return to earth? As the year for His Parousia—the coming for His Bride who shall escape all?
18. Whom does Christ say is blessed at His return (Rev. 16:15)?

PART TWO

THE LETTERS OF JESUS

Revelation 2 and 3 Being

CHRIST'S VIEW OF THE EARLY CHURCHES

CHRIST'S VIEW OF THE CATHOLIC CHURCH

CHRIST'S VIEW OF PROTESTANTISM

at His Return and

SEVEN ESSENTIAL REQUIREMENTS FOR THE BRIDE OF CHRIST

III.

THE LETTERS OF JESUS

Letters of Jesus—The Seven Churches—Significance of Numbers—A Presentation of Church History from Pentecost to the Rapture—Only Smyrna and Philadelphia Blameless—The Proud Self-Satisfaction of the Last.

“I am Alpha and Omega . . . Write . . . unto the seven churches . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, One like unto the Son of Man.” Rev. 1:11-13.

In Revelation chapters two and three, we have a most unique section of Scripture, commonly known as *The Letters of Jesus*. They are so called because they are letters to the churches dictated, word for word, by the risen and glorified Christ. They therefore contain His very words as spoken—unabridged—which is not true perhaps of any other section of Scripture unless it be the Parables, but they were spoken by Him on earth, these letters dictated from the throne in Heaven. They are the only *vive voce* words of Christ from the Throne.

One would think, therefore, these Epistles would be most carefully studied—but hardly is there another section of the Word so neglected! Oft-times are the Parables studied—and properly so—as Christ’s words on earth: but too scant is the interest to know what He has said to the churches from Heaven!

These epistles have each a fourfold division: First, Christ presents Himself to the Church addressed in the manner best becoming the condition of the church. To those persecuted

unto death (Smyrna), He makes Himself known as One who has known death—and yet lives! To Pergamos, who has lost her separation, He writes as “He which hath the sharp sword with two edges.” A second part of each letter, is the commendation of the worthy elements in the church—He is not unmindful of the good, and sees and commends that first, then a third part contains His corrections, and the fourth part announces His special awards to the Overcomer of the threatening evils He points out. These Letters have also a fourfold application: first, literal and local, to the church addressed; secondly, individual Christians of all places and times may apply them to themselves and find therein their own defects—the things Christ condemns—or their merits—the things He commends; thirdly, local churches of all ages and places may likewise use them as Heaven’s thermometer to ascertain their own standing before Christ; and fourthly, they represent seven cycles or periods through which churches generally have passed as a whole or will pass from the day of Pentecost to the day of the Rapture of the church. These seven particular churches were chosen and their messages set forth in just this order,—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea,—because their then actual condition foretold seven consecutive periods of church history from the apostolic age to the general apostasy of the church visible. Among other evidences of the truth of this statement are the following:

1. It is incredible that in a book of prophecy, given to the churches, nothing should be therein about the churches themselves.

2. If such a prophecy of the churches’ future is given, it must be in chapters two and three, for no more is the church mentioned in this book.

3. Christ refers to the mystery of the seven churches—which indicates there is more in these messages than would appear on their surface.

4. This occurs in the most symbolical book of the Bible—hence, the churches' future may be given in symbol.

5. Seven times Christ urges "He that hath an ear, let him hear what the Spirit saith to the churches"—indicating a universality of message to every age and place—to all who have ears.

6. The number of churches selected, *seven*, indicates a *completeness* of the message in some respect. "Seven is the number of dispensational fulness. It is the complete in that which is temporary—not the finally complete (which is twelve). It carries with it the idea of sacredness in that which relates to this world . . . It is a combination of the divine Three with the worldly four. Hence the sacred number . . . The Apocalypse, which is the book of the consummation of all God's dealings dispensationally with mankind, is, above all, a book of sevens. It consists of seven visions, seven candlesticks, the seven stars, the seven torches of fire, the seven seals, seven horns and seven eyes of the Lamb, seven angels with seven trumpets, seven thunders, seven heads of the beasts, the seven plagues, seven vials, seven mountains, and seven regencies. It is this book of sevens because of the fulness of everything of which it treats—the Trinity's consummation of all divine dispensations. It is, therefore, the number of dispensational fulness. And whatever bears this number, in the divine reckoning, is full, complete, with nothing left out, and nothing of its kind to be added.'"*

*From Dr. Seiss' *Lectures on the Apocalypse*, where is also given other numerical values—from which the symbolical value of all numbers (being the factors of these) is deduced: "The unit, *one*, is the source and parent of all numbers. It therefore stands for God. . . One expresses commencement, and God is the commencement. The unit underlies all continuation and by God do all things consist. . . But Godhead is set forth as a Trinity, a One Three and a Three One. . . In this Trinity, the Son is second. *Two*, therefore, stands for Christ and is significant of incompleteness. It is the first from the One and reposes on the One, is necessary to the making up of the first complex number, but is incomplete in

7. These messages do present the actual picture of church history as it has actually been from Pentecost till now. Let us note very briefly these seven historical developments of the church general.

First, there was an *Ephesian period*—a time of warmth and love and labor for Christ dating from the apostles directly, and historically continuing to the end of the apostolic age. It is the first stage of every Christian life; when one has just surrendered to Christ, when all is love to Christ. What a mighty period for spreading the Gospel! It seemed the world would be evangelized in a little while. But alas, in that apostolic era, defection began—First Love soon was lost—as the immediate disciples of Christ were martyred, and a second and a third generation cooled that devotion.

Second, historically, came the *Smyrnaote period*, the time of unparalleled persecution by state. This era lasted to about 316 A. D., and was marked by faithfulness to Christ unto death. Then came the *Pergamite era*, a picture of the church settled down in the world, from about 316 A. D. when the world's emperor became "head of the church" and which state continues to this day—and will to the end. The clergy

itself. . . How Christ always relied on the Father . . . and foretold the coming of the Third who would *complete* the revelation and work. . . *Three* is the number of individual completion. It is composed of three numbers, each of which is in itself *one* and which multiplied together still make only *one*. *Three*, therefore, represents the Trinity, each of which is God, and yet the *Three* together are still only One. . . *Four* is the worldly number. It proceeds from the *Three*, and therefore is dependent thereon: the creation, the universe. Hence the world resolves itself into four elements: fire, air, earth, water. The points of the compass are four; there are four seasons, four winds, four grand divisions of the earth. The great world powers of history and prophecy are four . . . The waters in Eden were four. The fourth commandment and the fourth clause in the Lord's prayer refer to the earth, etc. . . . *Five* represents progress but incompleteness. It is the perfect *Three* with the incomplete two. On the fifth day life was created in the sea

began to form itself into a system and the church united with the world. Then followed the *Thyatiran stage*, from about 500 A. D. to 1,500 A. D., the golden age for the corrupt priesthood but "the dark ages" for the truth. The church usurped the place of Christ as the forgiver of sins and the witnesses of Jesus were given to prisons, stakes, and tortures under the false prophetess, Jezébel, reaching to the time of the Reformation led by Martin Luther. Then came the *Sardian period*, when Protestantism had its beginnings, an age of return to the rule of Christ, freedom from Balaamism, a period of many great names but nevertheless dead withal, settling into a formalism. The *Philadelphian period*, marked by a keeping of the Word more closely, gives way to the present day era of *Laodicean lukewarmness*, a condition of self-satisfaction, in which condition, according to the book of Revelation, Christ finds the church at His coming. The place and attitude of Christ at the end of the Church-age is represented by the words with which He closes the epistles to all the churches: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

(progress) but not yet on the land (incompletion). Five toes or five fingers are but half of what pertain to a complete man. Under the fifth seal the martyrs enjoy some of the fruits of their faith but are told to wait yet a season—their crowns are deferred. The fifth vial is poured on the seat of the beast, but does not utterly destroy it. The virgins were five wise, five foolish, showing that the one does not include all the saved, nor the other all that fail to enter the marriage of the Lamb. . . . *Six* is the Satanic number. As the darkest hour immediately precedes the dawn, and the darkest years are the last before the millennial Sabbath, so the number immediately preceding the complete seven is the worst of all. The sixth body in the solar system is a shattered one. The sixth epistle to the churches tells of an hour of universal trial and suffering; the sixth seal brings destruction and death; the sixth trumpet destroys the third part of man; and the sixth vial introduces the unclean spirits who gather the kings of the earth and of the whole world

To him that overcometh will I grant to sit with me in My throne even as I also overcame, and am set down with My Father in His throne."

Note of the entire group of churches, there are only two for which Christ has no correcting rod: *Smyrna*, the group persecuted unto death ("*Yea, and all that will live godly in Christ Jesus shall suffer persecution,*" 2 Tim. 3:12)—and *Philadelphia*—whom He represents as being the small band ("*Thou hast a little strength,*" Rev. 3:8) of keepers of His Word at His return. And of the seventh era, the typical last-day church, He gives not one word of commendation—"Thou sayest, I am rich...and knowest not that thou art ...poor!"

In which church does Christ find you? At His coming, which are you,—Philadelphian or Laodicean?

"The world is very evil.

The times are waxing late.

Be sober and keep vigil.

The Judge is at the gate."

to the war of the great day of God Almighty. The False Prophet's number is three sixes: six units, six tens and six hundreds—666—the individual completion of everything evil. And Christ was crucified on the sixth day which is still the common execution day, and is popularly regarded as the most unlucky of the seven. (Seven given above.) . . . *Eight* is the number of new beginning and resurrection. The eighth day is the beginning of a new week. The Jewish child was circumcised the eighth day which was its birth into the covenant relations. Noah was the eighth person and his family consisted of eight, and they started a new world. David was the eighth son of Jesse and he established a new order for Israel. In the eighth year the Jews were to sow the ground again as the fresh beginning of a new septenary. . . . And the eternal order of blessedness is to begin with the eighth thousand years from Adam. . . . *Ten* is the number of worldly completion, especially in the line of evil. The great beast of worldly power, in its final form, has ten horns. The body of man, in earthly completeness,

has ten fingers and ten toes. The moral law as applicable to man in this world has ten precepts. The earthly manifestations of Christ were ten. The tribulations spoken of to the Smyrna church were for ten days. The lost tribes of Israel are ten. The church, in its mixed earthly condition and slumbering, is represented by ten virgins. . . *Twelve* is the number of *final completeness*. Hence the twelve months in the year, the twelve signs of the zodiac, the twelve tribes of Israel, the twelve apostles of the Lamb, the twelve gates of the new Jerusalem, the twelve fruits of the Tree of Life, etc., etc."

QUESTIONS

1. What chapters make up the second division of Revelation?
2. What are they called? Why? What is shown therein?
3. What four parts are in each letter? What four applications for each? Will you make these applications so far as in your power?
4. Why are only seven churches—and just these seven and in this order—written to by Jesus?
5. Give seven reasons for your answer?
6. Concerning numbers, what is the symbolical meaning of one? two? three? four? five? six? seven? eight? nine? ten? twelve?
7. What period of the church general and visible is represented by Ephesus? by Smyrna? by Pergamos? by Thyatira? by Sardis? by Philadelphia? by Laodicea?
8. Of these, how many are there for which Christ has no correction? Which are they? Are you a member of either? What makes you think so?

IV.

CHRIST'S VIEW OF THE EARLY CHURCHES, OR, THE FALL OF THE CHURCH VISIBLE.

Rev. 2:1-17.

The Two Women—The Church Invisible and the Church Visible—Ephesus: Things Commended: First Love Lost: Root of All Future Apostasy—Smyrna: the Persecuted Church: Rewards for Work: Church Stands Test of Imperial Persecution: But Church Visible Falls Before Imperial Patronage: Age of Constantine: The Harlot Appears—Pergamos: the Church Settled in the World: Balaamism (Separation Lost): Nicolaitanism—the Call to Repentance—How Christ Wars.

The Church! What love and blood, of men and God, is contained in that one word—or rather the organism for which the word stands! With a beginning less than two millenniums ago, as a “little flock” sent forth “among wolves”—we presently hear double reports as to its welfare and eternal destiny. Whereas at the beginning, we behold her in her widowhood, bereft by the ascension of Christ, and crying night and day unto the Judge to avenge her (Lk. 18:1ff), very presently our eyes are dazzled by a woman bedecked in the purple and scarlet of kings, wearing their jewels, declaring herself that same Bride of Christ but saying, “I sit a queen and am no widow” (Rev. 18:7). While we are wondering what has brought the change—our ears catch the cries for avenging still going up, our eyes glimpse the same one whom we saw in the upper room as the Bride of Christ—and we realize there has been no change but a second woman, an imposter, has made her appearance with claims as His bride. But the first, treads daily the path He trod—separation absolutely from the world

and unto God, the path of persecution ("Yea, and all that will godly in Christ Jesus shall suffer persecution"—II Tim. 3:12), while the other counts as her joy and strength the men and emoluments of earth.

When did there come to be the two? How did it happen? Why has the false and harlot woman won the opinion of the world while the world is still against the first one who continues to this day? The answer is simple: the first one the world cannot defile, not even rape by force, so pure and steadfast is she to her absent Betrothed One, while the other lies with the world daily, nightly,—attending the picture shows, the home dancing, and listening to and even occasionally using the language of the Prince of this world—whom the first knows is not Jesus, but Satan! What a tender prophetic warning of such temptation is contained in that saying of Paul to the Corinthian Christians:

"I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:2).

The story of the fall of the church visible into the place of harlotry and apostasy is told in its causes in Christ's letters to the first three churches of the seven,—Ephesus, Smyrna, and Pergamos. I now invite your consideration in turn to each of these. Note—

I.

THE ROOT OF ALL FUTURE APOSTASY ENTERS THE APOSTOLIC ERA

Behold the church at Ephesus.

"I know thy works and thy toil and thy patience, and that thou canst not bear evil men, and didst try them that call themselves apostles and they are not, and didst find them false" (2:2). *Works, Patience and Purity*—are found by the great Judge of the churches in the Ephesian period. How Christ loves these virtues in His churches! Works,

sufferings for Christ's sake (for *patience* comes from a word meaning suffer, *patior*) and with it all a purity retained and guarded as a priceless possession! And yet, before the apostolic age ended—while John, the first pastor of the Ephesian church yet lived—but had not been its pastor for some years now,—under the second set of pastors of the various churches,—these virtues began to be carried on from the sense of duty or custom rather than from First Love. Christ announces, “I have this against thee, that thou didst leave thy first love.”

Lost: First Love! Ah, church at the very beginning, even thou wert not without defects. Lost: First Love! See the home at its beginnings—just married, what love abounds! But presently, suppose first love is displaced by other loves. What if she does keep the house immaculate, what if he does still support her—if now in secret she is bestowing her fervent love upon another, or if his love now is elsewhere—the *home* is wrecked! Christ calls loss of First Love a *fall*. “Remember, therefore, whence thou art FALLEN!”

First Love is blind—it can only see the one loved. First love is fervent, first love is whole souled. It cares not what the opinions of others may be—it is concerned only with the approval and love in return of the one loved. Hence, Christ requires of us our first love; first love that we see none other as Lord and Master of our lives, that we can hear no other voice in obedience than His.

It is just here we learn *when does a church cease to be a church*: when First Love is lost and the church insists on going on without it. Then it is Christ says He will remove the candlestick. Services may continue as usual; there may be the usual church officers, the choirs, great Sunday Schools, attendance,—but Christ says, without First Love in a church, He will remove the candlestick. Ah it is not magnificent buildings, music of artists and speeches of trained men that make churches—but FIRST LOVE TO CHRIST. With first love, the sight is blinded to all others save Christ—the pastor

cannot be seen, nor official board, nor concerts. It then is only His "well done" that is sought and rejoiced in!

History shows it was something of a return to First Love that ushered in the Reformation and that brings in every land and every age the great revivals. What inspiring examples do the genuine great revivals afford! Oh for a nation-wide, world-wide return to First Love! Thus by the end of the Apostolic Age the evil had entered the church visible that is *root and ground of all coming Apostasy: First Love Lost.*

Behold,

II. SMYRNA—THE GODLY AND PERSECUTED CHURCH

From the Beginning to About 316 A. D.

Behold, that pure company, in the world, but not of it, the church of Christ. Satan's lustful eyes were upon it—he resolves its purity must be lost—the church must be destroyed. He first decides to kill it outright—martyr every Christian. And Smyrna is picture of the historical era of the churches, generally that were persecuted unto death. This was from the beginning of the church—Christ its head first having been crucified—the apostles were martyred—bloody persecution reigned until Constantine. Note here, how Christ presents Himself to the persecuted flock: "These things saith *the First and the Last, who was dead and lived again*"! From His throne He beholds the persecuted church and sends therefrom this special delivery letter as from Him who knows what it is to be killed—and then live!

"I know thy works" which seemingly were neither many nor great. Yea the great work this group is called upon to perform is to "keep the faith delivered once for all to the saints"—which meant its martyrdom (and yet does to this day: II Tim. 3:12). Christ estimates not by outward achievement—there is so much of ostentation there—but by the principle of love within.

“I know thy tribulation and poverty.” How helpful these words from the glorified Christ,—“*I know...I know!*” Whatever comes to the Christian must first pass through His mind and heart either as sent directly by Him, or else permitted by Him. And before permitting a single trial, Christ first personally weighs, considers, measures it—then permits. Then indeed He knows!

Note further a precious doctrine disclosed in the words: “*Be thou faithful unto death and I will give thee a crown of life.*” Not life, but a crown of life. Life cannot be won by any or all works. Only the work of Christ can purchase Life. His work has made that purchase—and now as a *free gift* He gives it (Rom. 6:23). But crowns, that is, rewards, of life can be won by works. Thus is crystalized the heavenly teaching that faith brings salvation, works bring rewards. Then let us abound in both!

Perhaps it should here be noted further, that not now, nor yet at death, does the Christian come into possession of his rewards. Righteous Abel, the first redeemed man who ever died, has not yet received an iota of reward for his works—though he shall. The mighty worker Paul is yet unrewarded. They await the day when all the redeemed shall be awarded—the Day of Christ, even the time of His Apocalypse.

“I have fought a good fight, I have finished my course, I have kept the faith”—all of which is work—“henceforth there is laid up for me a crown of righteousness”—there is reward for works—“which the Lord, the righteous judge, shall give me at THAT day”—there is the time. II Tim. 4:7, 8.

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12), says Christ, words which again declare works bring rewards (not salvation) and that they are given at the return of Christ! How we should pray for the return of Christ—that the redeemed of the ages be awarded!

What a paradox the risen Christ speaks here, verse nine: "I know *thy poverty (but thou art rich)!*" There is a wealth that is awful poverty (Lk. 12:16-20), and a poverty that is riches. The poorest to men's eyes may be the richest in God's sight and the richest in things of this world are apt (and it is not I that say it)—are apt to be the poorest toward God.

"Hearken, my beloved brethren, *Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?*" Jas. 2:5.

These Smyrnaotes, writes Christ, were rich in their poverty. The very crosses they bear, the very sorrows they experienced in this world helped make clearer their title to rewards and priceless treasures in heaven. But persecution does not kill faith. It only enriches the true and prunes away the spurious. *Faith* cannot be killed by dungeon, fire, and sword. Yea, rather, "Blessed is the man that endureth temptation: *for when he is tried, he shall receive a crown of life!*"

Smyrna—the Godly Church persecuted unto death. We know it was Godly—not one thing does Christ correct or condemn this group about. We know it was Godly, for "all they that will live Godly in Christ Jesus shall suffer persecution" (II Tim. 3:12—and no exception is made by the Holy Spirit for age or clime). "Thus for more than two hundred years the Church visible did remain true to her heavenly citizenship, counting herself a stranger in the earth and looking for her Lord from heaven. Her uplifted gaze and unworldly attitude were such conspicuous features of the early Church that even unbelieving historians like Gibbon have noted them, and dwelt upon them with a kind of suppressed admiration, that author conceding that, while the hope of Christ's imminent return remained universal, "it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself and all the various

rates of mankind should tremble at the appearance of their divine Judge." The bloody persecutions which reigned from Nero to Diocletian only confirmed this hope,—earthly disenfranchisement makes heavenly citizenship more real and dear."

Thus the church visible was standing the trial of imperial persecution—and there appeared no harlot in that case claiming to be Christ's Bride—a profession that then meant martyrdom. Having failed by this method to corrupt the church visible, Satan resorts to different tactics—imperial patronage. Recall that this was the temptation presented first to the Lord by Satan to seduce Him from His love for the Church that He should redeem her with His own blood. "*All the kingdoms of the world and the glory of them*" was the alluring prize which the Tempter set before our Bridegroom. "*All these things will I give Thee if Thou wilt fall down and worship me*" (Matt. 4:9) was the promise offered Him. But the second Adam steadfastly resisted this offer of the old serpent. Would the second Eve, His Bride, do likewise? O Bride of Immanuel, made "dead to the law by the body of Christ *that ye should be married to another, even to Him who was raised from the dead* (Rom. 7:4)"; alas for the day when thou didst receive the kings of the earth for thy lovers, and, forgetful of thy Lord's promise, "I appoint unto you a kingdom as My Father hath appointed unto Me" didst accept a throne from the princes of this world! *Earth's* sovereignty had long since been pledged to the Church as well as to Christ: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. 7:27). But the time for its acquisition was definitely fixed at the coming of the Son of man in the clouds of heaven. For the Church to accept it in the present age was to fall before the very temptation where her Lord had stood firm.

"If we look upon that famous assembly, the Council of Nicea, A. D. 325, what a clear dividing line does it present between the old and the new, between the Church heavenly that had been, and the Church earthly that was to be! Here on the one hand were the true successors of the apostles, bearing in their bodies the marks of the Lord Jesus; their maimed limbs, and sightless eyes, and marred visages telling most expressively how, up to this time, the servants of Jesus had been 'filling up that which is behind of the afflictions of Christ in the flesh for His body's sake, which is the Church.'

"But here, on the other hand, in strange contrast with these, was that central figure, arrayed in rich robes and seated on a golden chair in the midst of the assembly,—Constantine, the head of the Church. 'What gain to our cause,' whispered ambitious bishops, 'that now we have a Christian emperor who will throw over us the shield of his protection and defend the orthodox faith with the sword!' 'Alas, what loss!' might have sighed the angels, as they witnessed the nuptials of the Church Visible with the kings of the earth!"

And from the Smyrna period onward—the great visible church that the world beholds partakes of the harlot nature and the true Bride, in hiding, and still a "little flock," is persecuted in all lands (II Tim. 3:12). Consider, now,—

III. PERGAMOS—PICTURE OF THE CHURCH VISIBLE A CITIZEN OF THE WORLD.

From about 316 A. D. to the End.

"I know where thou dwellest" (2:15) indicates the church visible has lost the marching, journeying, attribute of the sojourner, of the pilgrim, and has taken on the aspect of a citizen of the world,—"*dwellest.*" The earlier apostles had written "*our citizenship is in heaven.*" But now the church takes citizenship "*even where Satan's throne is*" (2:13), that is, in *this* world.

Balaamism is now found in the church—and condemned (2:14). You recall Balaam was one who when he could not curse God's people (Israel) for king Balak, taught Balak that as God demands absolute separation for His people, that if he could succeed in breaking their separation, God Himself would curse them. Recall how the women of Moab were then led to entice the men of Israel—and the awful consequence. Such is the teaching of Balaam that at this period enters the church visible and is rampant therein to this day: that in the world, the Christian need not be separate from it, but may partake of it. How this doctrine sweeps the multitudes of *every* visible church today—who dance the dances of the world (though maybe in their own homes), smoke the tobacco of the world, tell the jokes of the world, wear the same indecent harlot attire of the world! Pergamos, the church settled down in the world from about A. D. 316 to the end! Churches now throw open their doors to the world,—“Come right in, Mr. World, just as you are! Come right in, oyster supper, come in vaudeville singer. Oh we know you sing in the vaudeville, but come, sing for us on Sunday. We know you attend the movies, hold hands with the world, but come, take this class. Come right in, World!” But when the world came in, the old-time Power went out. Enthroned in the world, the church visible became dethroned in heavenly places. This alliance between world and church visible, all church historians date back for its beginning to the age of Constantine. Eusebius says, *“From this time on we find the church ceasing to depend wholly on the Lord in heaven, and to rest in the patronage and support of earthly rulers; and ceasing to look ever for the coming and Kingdom of Christ as the consummation of her hope, and to exult in her present triumph and worldly splendor.”* The gifts of the Spirit,—tongues, interpretation, healings, miracles, etc., began to pass away from the church visible. Then with the gifts gone, the fruit of the Spirit began to be lost sight of and then the heavenly teaching of

Separation unto God and from the world. Alas, the day, alas the centuries, devoid of apostolic power!

Nicolaitanism in like manner finds its place in the church (2:15)—the distinction between “clergy” and “laity,” crept in, and the teaching that one class has privileges the other does not have. The word comes from two Greek words meaning to rule the people. This doctrine reaches its climax in the next era—Thyatira—the Dark Ages, when it was almost universally thought that it is the priest who forgives sins.

“*Repent therefore: or else I come to thee quickly, and I will make war against them with the sword of My mouth*” (2:16). Against Christians who have lost their separation—Christ has a war to make. But note here we learn how Christ wars in this dispensation: only by the Sword of the Spirit which is the Word of His mouth! “*It is written*” three times He flung back at the Tempter in the wilderness and defeated the arch Deceiver with the Sword of the Spirit, the Word! And so all battles against heresy and error are never to be fought by dungeon or sword, but by the Word of God. “To the law and the testimony,” “What saith the Scriptures?” (Isa. 8:20).

Child of God, born of Him really, as a new-born one unskilled in the Word, were you brought into Ephesus or Pergamos and there taught their systems? How Christ yearns over you: He now calls you by the sure light of His eternal word, come back to First Love, come to the life of separation not only from the world (1 Cor. 5:9-13) but from the vessels of dishonor in God’s house (II Tim. 2:20-21) and from those within who “deny the power of Godliness” FROM SUCH TURN AWAY” (II Tim. 3:5)—and unto God! Will you heed the call of the risen Christ? “*Rise up, My love, My fair one, and come away.*” Cant. 2:10. “*He that hath an ear, let him hear what the Spirit saith unto the churches*”—the words with which Christ closes this letter.

QUESTIONS

1. What is the subject for the sermon derived from Rev. 2:1-17?
2. What two women are contrasted in the introduction of the sermon?
3. What prophecy in Corinthians foretells the fall of the church visible?
4. What does Christ commend in the Ephesian church? What serious defect enters? Do you agree that this is the "root and ground of all future apostasy" of the church?
5. Why is First Love essential? When does a church cease to be a church? (Rev. 2:5.)
6. Is there any connection between First Love and genuine revivals?
7. Of what is Smyrna a picture? When, in the history of the church general, was this fulfilled?
8. How does Christ present Himself to the persecuted church?
9. What three things does Christ tell this church He knows?
10. What doctrine of works is set forth? Of faith? When are awards of the redeemed received?
11. Do you know of any reason why God has "chosen the poor of this world" to be rich "in faith and heirs of the kingdom" (Jas. 2:5)?
12. Can dungeon, fire, and sword kill faith? Do you suppose you will ever be put to such a test?
13. Did the church stand the test of imperial persecution? Has she stood the test of imperial patronage?
14. Do you see a similarity between the temptation offered Christ and that offered the church in this age? Did He stand true? Has the visible church?
15. In what Old Testament Scripture is Earth's sovereignty promised to the Church (true) as well as to Christ? When is the time of its fulfillment?
16. Have churches as a rule missed it here?
17. About what time did the fall of the visible church occur?
18. From what period and time onward, then, do we have the two women—the true Bride in hiding and persecuted and the harlot imposter parading and seducing the kings of the earth?
19. Of what is Pergamos a picture? Did you ever have membership in Pergamos? Do you now?
20. What Scriptural phrase indicates she has lost her heavenly citizenship and taken up earthly citizenship?
21. What is Balaamism?

22. Do the great masses of Christians of to-day smoke, dance (at home), use the jokes and frivolity of the world, dress as the world, attend the amusements of the world? Then are they Pergamites? Are you? What are you going to do about your own life, walk, and example?
23. When the world comes into a church or a life, what goes out?
24. Does this explain any of your problems?
25. What is Nicolaitanism? Is it in the church to-day?
26. What does Christ call to and warn of in Rev. 2:16?
27. What fourfold separation is pleaded for in the conclusion of this sermon? Have you made them? Do you make them?

V.

CHRIST'S VIEW OF THE CATHOLIC CHURCH

Rev. 2:18-29.

Thyatira: Romanism—Some in This System Christ's Sheep—Christ's Condemnation of Romanism: Death to Her Children in Day of the Lord—Highest Awards to the Overcomer of This System: Rule of Nations: the Morning Star—When Christ Comes.

The subject for this sermon is the church at Thyatira in which we have sketched the development of church life known as Romanism. The eyes of the great Judge of the churches, described "as a flame of fire" as He beholds this form of church life, did not overlook this phase of the future development of the church in giving the prophecy about the coming eras of church history. "Known unto God are His works from the beginning" (Acts 15:18) and before Romanism began, before the Papacy was, God foresaw that the church would develop in one great branch into this manner of organization and foresaw His work of correction—the Reformation, His having to break with her; yea more—that in spite of this corrective work, some would persist in the same error and have to be "cast into great tribulation" and in that day—very near at hand—"I will kill her children with death."

I. THYATIRA, OR ROMANISM.

Why do we say the description of the Thyatira development is the Roman phase of church life?

1. Because of the prominence of the doctrine of works. Works is named by the glorified Christ three times over in one sentence to this church. "Works" take the primacy of

“faith.” At the conclusion, the followers of this system are called upon to come to Christ’s works rather than their own works (and much of Protestantism is in this branch of the church, even some people in every denomination, depending on works but the greatest champion of the system is Romanism).

2. The prominence of the woman “Jezebel who calleth herself a prophetress.” Historically, Jezebel was the heathen wife of a Jewish king (God’s chosen). Romanism is Christianity wedded as a doctrinal system to heathen rites and ceremonies. Jezebel introduced idolatry to Israel from Dan to Beersheba; she persecuted to death the true prophets of God. This the papacy has done for the true prophets of God in every age and clime wherever she had the power. In Revelation this “Jezebel” is represented as marrying the clergy to herself—“seducing” His servants to commit adultery. The Romish church first forbade her ministers marrying on the claim that they must be wedded to her.

3. Loss of separation from worldliness seems to reach its climax under Thyatira. Note how often “seduction,” “fornication,” “adultery,” “idolatry,” are mentioned. Such frequency in so brief an epistle denotes an almost universal loss of separation unto God. Under the Romish system—which now pervades Protestantism—the loss of separation is represented as respectable and lawful.

4. And yet, throughout, this organization is represented as presenting herself as a church. Since Thyatira is a church phase dominating a great section of Christianity, what phase does present the above named features as prominently as does Romanism?

II. THINGS COMMENDED.

Yet this system has within it some “who have not known the depths of Satan.” There are, hid away within it, some who are really God’s own. There is a “remnant” therein

which is not like the mass. To them, Christ sends the word to "hold fast till I come." In the darkest night of Romanism, there arose some great saints in the midst of the very system itself,—who did not defend but rather attacked the system, cried for its change of heart, some of whom were expelled therefrom, and others died within without effecting that change for which they cried.

III. ITS CONDEMNATION.

But what condemnation is pronounced upon the system as a whole! The loss of separation (Balaamism) is condemned—her "fornication" and "adultery." So is Nicolaitanism—the clergy ruling in the place of Christ, exercising or claiming to exercise authority they do not possess. The Bull Unam Sanctam of Boniface VIII—which has never been repealed but is held as the divine utterances of this system to this day—states, "It is essential for salvation for every human creature to be subject to the Roman pontiff." Substitution of their works for Christ's works and its condemnation has been noted. Salvation is not by works. It is not by church going, giving, or even by holiness. It is alone by Christ's work—and church going, giving, and genuine holiness come as a *result* of genuine salvation—never a means thereto. Then Christ tells His attitude toward this church at His return: He says He will have to "cast her into a bed, and them that commit adultery with her into great tribulation (much of Protestantism) except they repent of their deeds." But the judgment waxes worse in the next verse where Christ says,

"And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts" (2:23).

By some manner—at the time of the end—during the great tribulation—Christ is going to kill with death this church in such a manner that "all the churches" will know it is He!

IV. REWARDS TO THE OVERCOMER OF THE SYSTEM.

But to the repentant in such a system, to those who "overcome" such seducing perils unto the utmost, the brightest cluster of rewards found in the book are promised! These are:

1. "Authority over nations" (2:26). A thing Romanists have ever hungered for and sought after.

2. "He shall rule them (the nations) with a rod of iron" (2:27). And this is the kind of rod Romanists have ever tried to exercise.

3. "And I will give him the morning star" (2:28).

But be it observed, none of these rewards are earth-rewards of *this* dispensation, but belong to the time after Christ's return to earth. It is after His second visible, bodily, literal return that

Jesus shall reign where'er the sun

Doth his successive journeys run

and that those who have suffered with Him shall reign with Him. II Tim. 2:12.

There are two phases of Christ's second advent—His manifestation as the bright and morning star, and then as the sun of righteousness. And just as the Morning Star precedes the Sun, so Christ first comes *for* His Bride who is "caught up" to meet Him "in the air" and "in the clouds" (I Thess. 4:17) which is the Morning Star phase of His appearing, His *parousia*. Then tribulation rages on earth (Isa. 26:20-21) for 2,375 days, and Christ returns *with* His saints which is the time when "behold He cometh with clouds and every eye shall see Him," as the Sun of Righteousness bursting forth upon the earth to end its long night. In promising the overcoming Romanist "the Morning Star" Christ is promising him the rapture, a promise to the elevation of the Lamb's Wife who shall reign with Him.

"He that hath ears, let him hear what the Spirit saith to the churches."

QUESTIONS

1. What is the subject of the sermon derived from Rev. 2:18-29?
2. What four points indicate Thyatira is a picture of Romanism?
3. Are there any of Christ's sheep in this system? What indicates it?
4. What is condemned in this system? What does Rev. 2:23 mean? When will it be fulfilled?
5. What rewards does Christ promise the overcomer from this system?
6. When are these rewards given (Rev. 22:12)?
7. What is meant by being given "the Morning Star" (2:28)? How is it won? Have you then hopes for it?

VI.

CHRIST'S VIEW OF THE PROTESTANT CHURCHES.

Rev. 3:1-22.

Three Temperatures—The Mystery of the Seven Churches—Last Three Protestantism—The Three Texts—Sardis, Cold—The Reformation—Its Arrestment—Protestantism's Incompletion—Philadelphia, Fervent—Is the Bride of Christ—Kept from Tribulation—Others to Worship at Her Feet—Keeps the Word of His Patience—This High Place May Be Had and Then Lost—Laodicea—Lukewarm—Identified—Her Fate—Christ's Choice—Seek All that God Has—The Home at Bethany a Type—This the Century of His Return—Duration—Length of the Times of the Gentiles Point 1925 and 1931 Probably for His Parousia and Epiphany.

Can one be in the very body of God, look through the eyes of God, and looking down upon the earth through the eyes of God, see all the Protestant Churches in one look? What would he see as Christ's view of the Protestant Churches? "Cold...lukewarm...hot"—such is God's view as announced by the risen and glorified Christ in these epistles to the Churches! Cold,—*cold*, on the great mass *cold*! Feel those winds of winter, feel the hardness of the ice—cold dead formalism! Here—some lukewarm,—oh joy, here a tiny bit *hot*—it is the very heart, the breast is lukewarm, all beyond is already frozen. Oh, come quickly, Lord Jesus, lest the lukewarm become cold, and the heart lukewarm and then pass into frigidness and Thou find all lost when Thou dost come! "*When the Son of man cometh, shall He find faith on the face of the earth?*" Luke 18:8.

When we discussed the Catholic phase of church life we read the description of just one church,—the Thyatiran branch; but when we come to discuss Protestantism, we have to read three pictures, because the Lord reports three findings,

—cold, lukewarm, hot. So there might be three texts taken from this chapter to embody this three-fold view:

Rev. 3:1—*“Thou hast a name that thou livest and art dead.”*

Rev. 3:10—*“Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.”*

Rev. 3:16—*“So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.”*

Recall, by way of introduction, that the seven churches herein addressed were literal, local, historical churches, but that just these seven were chosen and set forth in the order of the presentation here because in such arrangement they represent seven cycles which churches generally have passed through or will pass through from Pentecost to the Rapture.

Jesus in introducing these churches frankly refers to the “mystery” of the seven churches—which indicates there is more in these letters than is apparent on the mere surface. Further, He seven times urges “He that hath an ear, let him hear what the Spirit saith unto the churches,” indicating a universality of message for each epistle. And finally, we find from actual history, that the church general has actually passed through stages or cycles corresponding exactly to the seven churches described herein—both as to their condition and the order here given. The Ephesian church typifies the church at the end of the apostolic age, when even then the defect of loss of First Love had entered. The Smyrna period represents the church persecuted, ending when Constantine, the Roman Emperor, became “head of the church,” about A. D. 316. The message to the church at Pergamos represents the church settled down in the world which with reference to the church general was from the age of Constantine to the present day. The Thyatiran period represents the era from about 500 A. D. to 1500 A. D., the Dark Ages, when Balaamism and Nicolaitanism were in their greatest strength in churches. The remainder of the seven

churches,—Sardis, Philadelphia and Laodicea, presents Protestantism. Until Sardis, the churches, though many, had been more or less practically one in practice and faith. But as God had warned her of her defects and of their increase and yet churches did not correct their errors, in Rev. 2:21, "I gave her space to repent of her fornication; and she repented not"—the Lord indicates that she will never repent and that He breaks now with the general system. Then it is we have the many individual awakenings springing forth,—the Reformation: the beginning of the many modern denominations known today as *Protestantism*.

I. SARDIS: COLD.

What a beautiful rebeginning Christianity made in the Reformation! For decades, for centuries, the only Gospel that was heard was that of forms written so long ago that it was forgotten by whom it was prepared and the language in which it then was arranged had ceased to be the tongue of the peoples everywhere—Latin. If there were anthems, they, too, were in Latin, as were all the prayers that had now to be memorized—nothing in the vernacular of the people, and nothing from the heart! Suddenly the demand for the Gospel in the native tongue grew into a cyclone. There appeared men beginning to voice their hunger in the tongue of the people, and to point out the monstrous evils of the great system in which they were. Imagine what crowds would gather to hear them. Then for the first time to hear in a language one could understand the tender love story of God's love for a lost world, of Christ's sacrifice and place in the plan of redemption, and illustrated with tender glowing examples from life, when never the like had been heard for centuries,—what revivals! Truly God broke with Jezebel (2:21) and the Reformation swept forth as a storm no hands could stop or control. It was virtually a republication of the Gospel; it was the Christian era beginning anew and

repeating in substance the primitive features of the Gospel of Jesus. No wonder the glorified Christ, speaking of the beginning of this phase of Christianity says, "Remember, therefore, how thou hast received and heard" (3:3). What a wondrous start was the Reformation—but alas, that was all! A start that soon ended and passed into a state which the glorified Christ seeing in its crystalized result of Protestantism of today pronounces "dead" (3:1). Out of the Reformation came the Protestant churches and these churches, for the most part, have settled down into a cold and dead formalism—or have now effected a union with the world, "dwelling even where Satan's seat is" as did Pergamos. Why is it, all Christians do not go on to Sanctification ever increasing (II Cor. 3:18)? to the Baptism of the Holy Spirit (Lk. 24:49)? Why it is Christians do not go on not only to reclaim justification by faith but to regain the nine gifts of the Spirit? Is it not just this stoppage that caused Christ from Heaven to say, "*I have not found thy works perfected*—i. e., *finished, completed—before God*" (Rev. 3:2)?

What a serious thing it is to hear and receive in the sense of having the Bible or hearing a message and then not do in full the thing God calls to! Such is the picture of most Christians today; they have His full words in their homes—would not start to housekeeping without a Bible, and in this sense they have received and heard all that God has spoken to the Christian. But Protestantism shrinks back from the full ministry of that word and today the glorified Christ cries from Heaven, "*Remember how thou hast received . . . Thou hast a name that thou livest and art dead. . . I have not found thy works finished before me.*" What has become of the old time *prayer-meetings*? of old time Bible-fashioned repentance? The tears shed yesterday at church altars today hang as icicles.

"*Cold*"—Verdict One about Protestantism, from Heaven!

"*Repent!*"—is the call accompanying the verdict.

"If thou dost not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3)—which is to say with sufficient wakefulness toward God one may know the very hour of Christ's return! For Christ to return at a time a Christian is not expecting Him is thus held forth as the greatest calamity that can happen to a child of God! Such an one will not be given "the bright and Morning Star" but at that phase of the Lord's coming will be "left" to wash his robes "*in great tribulation*" for a subsequent translation (Rev. 7:14 or 16:15), the sum total of which series will constitute the fulness of the "first resurrection."

But thank God, that is not all of the Protestant finding. There is—

II. PHILADELPHIA: FERVENT AT CHRIST'S RETURN.

Philadelphia is found "keeping the Word of His patience!" A small group—so small it takes the all seeing eye of the Bridegroom to find them, for, says He, "thou hast a little strength." This indicates they are very circumscribed by the frowns and persecution of the world and church masses. "I know thy works"—is His first word to them—as it was to each of the other churches. Ah, truly indeed the many churches are working for Christ—but what counts is whether they are doing the work *He* wants done—or simply they, and whether they are also "keeping His word" as they work! What a difference! Not even works for Christ—though many and sacrificial—will bring rewards necessarily: *they must be works done according to the will and Spirit of God or else God's judging fires will consume them as wood, hay, and stubble* (I Cor. 3:11-15).

There are three notes here to indicate, though this is a little church, it is the church triumphant at the coming of the Lord, the church with which Christ is pleased, even

the "church which is His body," the Bride who becomes His Wife.

PHILADELPHIA—THE BRIDE WHO BECOMES HIS WIFE.

1. "*Behold, I have set before thee an open door and no man can shut it.*" No man can shut it because it is the open door in the sky; it is the door described at the end of the church-age in Rev. 4:1 as being "opened in heaven: and the first voice which I heard...talking with me"—(beloved, do you each time you meet together as a church hear God's Voice according to I Cor. 14:21 and Heb. 12:25 in your midst? If not, *something* is wrong)—"said, Come up hither...and immediately I was in the Spirit" hither! Oh who that has heard His voice would ever listen to any contrary call? To those who will hear and heed Christ's call to the depths of the Christian life, to the genuine Baptism of the Holy Spirit, to a genuine walk "filled with the Spirit" after being baptized by Him, who never fear to follow Him all the way,—to such, says Christ, "I have set before thee an open door and no man can shut it!"

2. "*I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*" He says of the great masses of Christians who also claim to be the Bride of Christ but are not,—that they will have to worship at the Philadelphians' feet. Thus He pictures this small group as His Bride—and all others, though redeemed and in heaven with awards, will be eternally left out of this highest award. For what is worshipping at their feet but paying tribute unto them like unto that which they pay the Lord? But never is worship properly given to created beings but to God only. Let us examine this statement. Will someone sit on the throne *with* Christ? Indeed there will—*His Bride* (Rev. 3:21). Then those who prostrate themselves in worship at Christ's feet

will at the same time be at the feet of Christ's Bride who is then on the throne with Him. Thus it is this very group He here reveals as His Bride—who is selected out of all the church age—from first to last. Is it not worth while to follow on in His word? A third revelation shows this group as His Bride:

3. *"Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world."* This, too, proves Philadelphia His Bride. Since only the worthiest will "escape all" (Lk. 21:36), and as evidently the Bride of Christ will be the most eminent of saints in real saintship, this very escaping of all by the Philadelphian "keepers of His Word" prove them to be the Bride who becomes the Wife.

Not even the genuine Baptism of the Holy Spirit is final proof that one will be in the Bride of Christ. For many such, shame that it is and without excuse, do grow cold—or worse still, "lukewarm" and come to denounce the demonstrations of the Spirit. And though it should come home to the writer of these lines, it matters not who it is, how humble a saint or eloquent a minister, if one of us is left when the Bride of Christ is taken entirely at the very first of the series that constitute the first resurrection—it is only because such an one was not "counted worthy" (Lk. 21:36) for the high honor of being Christ's Bride. It is not because we were needed to be guides to those left—a help in the world, etc. Flatter not self so—when the Holy Writ so plainly declares it is because of failure to attain first ranks in worthiness.

You will note that those who are translated at Rev. 4:1 are straightway enthroned and crowned. They share with Christ in conducting the world's judgments (according to I Cor. 6:4). While others are "brought" later—as the innumerable multitude of Gentiles of Rev. 7—never are those given crowns and thrones, never admitted to that highest group who are first in the translation, the Bride.

To this Philadelphian group I would say, remember it is not over until the last minute of the last day. Though one counsel after another has thundered against you and still you stand as immovable as the Rock of Ages, it is not yet over. One will have to keep that high position till while living Christ comes, or till he fall asleep "in Christ." And is not just here the Scriptures on staying and falling away, and being restored, seen in their rightful relationships? Many reading such Scriptures take it that one may be saved, so wander away as to be lost again, saved again, and again, at each revival, while others see that salvation is fixed for all time when it is fixed for one time. John 3:16 settles that: if Christ gives "eternal life," that settles it. If such life plays out in eleven weeks or eleven millions of years—it was not eternal. "Eternal life" settles that question. So does Jno. 10:27, 28, 29: "My sheep hear My voice, and I know them and **THEY FOLLOW ME**"—that would settle it, if Christ says they *do*, they do; "And I give unto them eternal life"—another proof enough; "and they shall never perish"—which is proof enough again; "neither shall any man pluck them out of My hand"—and these words settle it again. "My Father which gave them Me, is greater than all; and no man is able to pluck them out of the Father's hand"—proof enough again—all of which is just as true as God's word is true. So the many other Scriptures—"author and *finisher* of our salvation," etc. If He ever became the "Author," He pledges Himself to be the "Finisher." But the Scriptures which talk plainly of having and losing and regaining again and losing, etc.,—apply to this high position and honor—attaining unto the honor and "worthiness" to be the Bride of Christ—and losing that high worthiness by growing indifferent, heady, etc. Though one attain such eminent saintship one day, he must keep it through all the days till he falls asleep or till the Lord come if finally he is the Lamb's Wife. It was this that Paul had in mind when he writes that, though sure of his salvation, sure that he has the Bap-

tism of the Holy Spirit (speaking in tongues more than all others whom he was at that time addressing)—yet was striving if by any means he might attain unto, and which he had to be careful of after attaining lest he himself “become a castaway.”

III. LAODICEA: LUKEWARM.

But not all of the Protestant churches as Christ sees them are cold and dead, nor yet hot, though the great majority no doubt are of the first named class. The last message read, Rev. 3:14-22, is of the wonderful and rich (in her own opinion) Laodicea. Christ's first message to her is as to others,—“I know thy works” but adds “thou art neither cold nor hot: I would thou wert cold or hot.” “I would”—can you not hear God's yearning, craving, wish, in those words?—“*I would!*”

What is it, Lord, that Thou wouldst? “*That thou wert cold*”—yes, sure enough cold, frigid,—“*or hot!*” And thus the all-seeing eye of Christ as He indeed beholds all the churches at one time announces the verdict, “Thou art cold, lukewarm, hot”—Protestantism existing in three temperatures. And just as quickly the risen Christ announces His value of each: “First choice, hot; second choice, cold; lukewarm? NEVER—I will spew the lukewarm out of My mouth—they shall be no choice at all!”

Lukewarm is another term for “the middle of the road.” God despises the middle of the road and calls to the extremes with reference to temperature: Be cold, sure enough cold, or be hot, sure enough hot,—*never midway, compromising the truth*. He will not accept such—is His eternal verdict. Never advise a brother “keep the middle of the road.” What business has a brother in a road so wide that it has sides and middles, for choices? The Holy Writ says the wide road (and only wide roads have middles) leads to destruction. He should walk a line—the line that Christ walked. We

should step in His steps—there is no room here for self-choice—and then no latitude!

As we have found in the denominations generally Sardis cold and dead, where is Laodicea? That people, by whatever name called, who have received the genuine Baptism of the Holy Spirit with indisputable Bible evidence, but who do not go on to the restoration of the gifts of the Spirit and to the many things beyond to which God yet calls. Why do I say so? Three Scriptural notes:

1. Laodicea: "I am rich...have need of nothing." Plainly this does not refer to houses and lands and monies—which every man and denomination never refuses—but it refers to spiritual riches in which the church should abound. Such people frequently claim "We have the genuine Baptism of the Holy Spirit with indisputable Bible evidence; we lay hold of Christ as healer; we accept every promise, none is too great for us to lay hold of; we accept every word of the Bible—you people do not. We are rich—we lack nothing." Now every claim therein set forth is all right if true, and I do not minimize any one of them: they are holy ideals God calls us to the realization of. But too frequently when, because they do honestly accept the Scriptures relating to the Baptism of the Holy Spirit and most of us explain them away or refuse them—too frequently when they claim to accept the whole Bible, they shamefully do not. And herein they are like the rest of us—imperfect, but may sometimes claim perfection.

2. Furthermore, note the temperature: lukewarm—which results from mixing genuine fervency with genuine coldness. Ah, what wondrously beautiful and holy fervency theirs, a child-like simplicity that is Christ-like indeed—but oft-times (my heart bleeds)—mixed with a fear to launch out for the restoration of the nine gifts of the Spirit when they have so good a start—the Baptism of the Holy Spirit! While the Spirit gives the gifts "as He will," yet He commands "covet" (what a consuming passion), "desire" (what

a mighty passion!), "the best gifts." Further, God says, if ye being evil know how to give good gifts, how much more does *He* give only good gifts (Matt. 7:11). Oh beloved, Protestant of whatever name or rank before God, fear not, I plead with you, *fear not to seek* diligently, fervently, persistently anything and everything God has! "But I am afraid I might get the wrong spirit, or get into demonism, or spookism." Only in case God is dead and cannot fulfill His "draw nigh unto Me and I WILL"—the immeasurable power of God's will is back of it,—"I WILL draw nigh unto you." Only in case there is a false god mightier than God—and in that case there is no God. Ah, foolish Christian who is afeared that God who died for you, who spake the promises, who has pledged He will see to it that you do not get a serpent when you ask Him for a fish, nor a stone when you ask Him for bread—fling away thy foolish (not child-like but) childish fears—and become child-like: I believe My Father can protect me from anything—I believe My Father is the Truth-Teller and never shall I suffer for launching out on His promise—when never did anybody promise like Him! Because such crying unto God has ceased is the why of the poverty of Christians today.

3. Lastly: "I will spew thee out of My mouth," says Jesus of the Lukewarm. This is an indication that this people then are within—or else they could not be ejected. I Cor. 12:13 is authority for being added to the body, and this Scripture is the authority for being ejected therefrom—not simply by dropping, either, but an ejection by force or with force—"spew—!"

And of the three classes, Sardis, Laodicea, Philadelphia,—the cold, the lukewarm, the fervent,—Christ says His first choice is the fervent (Philadelphians, Christians who are ever going onward unto more of His riches), second choice, the cold denominations who never go on beyond simply being born of God, and third choice,—no, no choice at all for the lukewarm—"I will spew them out of My mouth!" O Luke-

warm Laodicea, who has received so much from thy Lord, remember, of him to whom much is given, *much is required!* Consider, thy Lord comes quickly and believe it thou, at that time thou shalt be spewed from His mouth (Rev. 3:16)!

To Laodicea, the lukewarm, the self-satisfied, Christ sends no commendation whatever.

Such is Christ's View of the Churches. We have not made these pictures, we have found them in *the Letters of Jesus* sent from the throne since His ascension, to His Churches everywhere.

Scriptural types mark ours as the century of the Lord's return. Recall the story of the raising of Lazarus—that enacted prophecy of the first resurrection (John XI). “Beautiful miniature of the Church is that home at Bethany, whose crowning honor is this, that ‘Jesus loved Martha and her sister and Lazarus.’ Like the body of Christ today, a part living and a part dead,—‘our friend Lazarus sleepeth,’—this household was waiting the coming of the Lord. But notwithstanding the sickness and dying that were ravaging that home, Jesus *‘abode two days still in the same place where He was,’* just as He has tarried these two millenniums (twentieth century) away from His Church—‘one day is with the Lord as a thousand years, and a thousand years as one day’—while sickness and mourning and death have been holding sway. Then the advent announcement, for which we also wait, was heard, ‘Our friend Lazarus sleepeth: but *I go that I may awake him out of sleep.*’ Such will be the blessed errand on which our Lord will come when the time of His return arrives. ‘Then Martha, as soon as she heard that Jesus was coming, went and met Him,’ even as the wise virgins will do when He shall come again; ‘but Mary sat still in the house,’ like those of the other company, the unwatchful and ungirded ones.”*

“*Two days*” (Hos. 6:2)—verdict of the Old Testament.

“*Two days*”—verdict of the New Testament.

*A. J. Gordon in *Ecc Venit*.

And now that Twentieth Century has come. At what time therein doth our Lord appear? Recall God's promise (Amos, 3:7), "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Recall that therein, both in Leviticus 26:18 and Daniel 4:16—God indicates 2,520 years for the "Times of the Gentiles" and the chastisement of Israel in world-wide dispersion, at the expiration of which time, He returns, regathers Israel, and reigns over all the earth Himself. Recall that this period was instituted by three successive strokes till the last was absolute and will therefore have three successive strokes at its ending the last of which is absolute; that these fall on the dates 1844, 1856, 1919, and 1931 and true to God's calendar, "His more sure word," the successive strokes at ending the "Times of the Gentiles" have thus fallen exactly on these years—shall we not with boldness look for our Lord's return to earth the last date? But as John and Daniel tell us, this dis-

*Three successive strokes toward captivity and dispersion of Israel, and the accompanying Times of the Gentiles: 1) Deportation by Esarhaddon about 677 B. C.—from which the 2520 years reach *through* the first 1843 of this dispensation, which Jewish year ended March 20, 1844, March 21 (being Nisan 1st), 1844, being the first day of the next year. 2) 602 B. C., Nebuchadnezzar, to whom God said "thou art this head of gold"—being thereby the beginning of this image of Gentle Dominion, succeeds his father, Nebopolassar as king of Babylon—from which the 2520 years reach into 1919. 3). In 590 B. C. Nebuchadnezzar's last siege of Jerusalem, and from which time Israel has never had a Jewish king that did not have to give report to an over-lord Gentile ruler—and from which the 2,520 years reach to 1931.

Their fulfillment: 1) In 1844, *exactly on March 21st*, the Powers of the world compelled the Sultan of Turkey to sign a treaty lifting the death sentence to his subjects who become Christian—and hence in Palestine—an initial cleansing of the Sanctuary. 2) 1919, witnessed the ending of the late world war by the treaties of which Turkey lost Palestine and England was made Protector therefor—an ending of the more cruel and merciless Gentile mastery—through the substitution of a more gentle Gentile master;

pensation will end in seven years (which Christ promises to shorten—Matt. 24:21, and Daniel indicates it as 2,375 days instead of 2,520) of unparalleled distress and “Tribulation” which would begin about Springtime, 1925; and as Christ promises His Bride shall escape it all (Lk. 21:36 and Rev. 3:10)—shall we not expect the Rapture of that company probably Springtime (April 11th) 1925?

Accordingly, just at this juncture—in the days of Laodicea—John declares “a door was opened in heaven,” the Voice called, “Come up hither”—and no more the church is mentioned in Revelation but a Translation is pictured!

Behold the Bridegroom cometh!

3) Will not 1931, then, see the ending of the last Gentile dominion—the return of Christ to earth, and therefore the preceding seven years of Tribulation would reach Springtime 1925—Springtime 1932. But His Bride is Translated immediately in conjunction with the first of these dates—and Scriptural types indicate the Passover Season, further, Nisan 17th, which for 1925 would be April 11th, for 1926, April 1st, etc.

QUESTIONS

1. What is the subject of the sermon derived from Rev. 3:1-22?
2. What is the threefold temperature Christ finds among the Protestant churches? What three churches reflect these findings? What are the three texts that embody Christ's view of Protestantism?
3. Review what each of the seven churches typify. Ephesus? Smyrna? Pergamos? Thyatira? Sardis? Philadelphia? Laodicea?
4. What historical period does Sardis typify? How was its beginning beautiful? What has it settled into? What is Christ's view of this kind of Protestantism?
5. How serious is it to possess a Bible—and then not do all that God therein calls us to do? Do you suppose we will ever have to face Him and answer about our conduct on this point? Ask yourself the question, How do I stand before Him relative to doing all His word calls to?

6. What is verdict one of Christ on Protestantism? What is His call? His warning?
7. What does Philadelphia represent? What temperature? Is it a great or small crowd? What indicates it?
8. What are the three Scriptural notes to indicate Philadelphia is a picture of the Bride who becomes the Wife of the Lamb?
9. When is the testing-time and battle over for this group?
10. What Scriptures indicate that Salvation, once come into, is never lost? Does the Bible contradict itself? Then will you find any Bible teaching contradicting this?
11. What do the Scriptures refer to that may be had and lost and regained again?
12. Of what is Laodicea a picture? What is Christ's first choice among Protestants? His second choice? Has He a third choice? What will He do with the third class—the lukewarm?
13. Should a Christian "keep or stay in the middle of the road?" Why not? Read what is said about the wide road in Matt. 7:13-14.
14. What characteristic is presented in the expression "middle of the road?" Is truth *ever* to be compromised?
15. As the general denominations are found in Sardis, and the Bride of Christ in Philadelphia, where is Laodicea found in the strictest sense to-day? What three Scriptural notes indicate this?
16. Are we to fear hurt if we keep seeking more of Christ-likeness after we are saved, after we are Spirit-filled?
17. Where is the Scripture for being added to Christ's body—and how?
18. Where is the Scripture for being ejected from Christ's body—and how?
19. In what chapter of John is a prophetic miniature rehearsal of the coming of the Lord—and set to a miniature scale of chronology?
20. To what century do both Testaments assign Christ's return?
21. How do Lev. 26:18 and Dan. 4.16 point 1930-31 as the time in this century at which Christ returns to earth—and therefore Springtime (Nisan 17th or April 11th) of 1925 as the probable time of His return as Bridegroom?

VII.

SEVEN ESSENTIAL QUALIFICATIONS FOR THE BRIDE OF CHRIST.

Rev. II and III.

The Pleasure of God the One Purpose in All Creation—
The Bride of the Lamb His Highest Pleasure—Rev. 4:1 a
Record of Her Translation and Resurrection—The Time—
Her Seven Essential Characteristics—First Love—Falls Not
Away When Persecuted—Ever a Pilgrim—No Head but
Christ—Finishes Her Work—Keeps the Word of His Patience
—Is Ever Fervent—Concluding Observations from These
Epistles—No Perfect Church—Church Errors Are Ever In-
creasing in Number and Seriousness—Only Smyrna and Phil-
adelphia Escape Correction—Not God's Grace but Man the
Failure—Yet a Remnant Ever Faithful—in Every Age—
His Use of the Doctrine of His Return—1925-1931 Probably
His Parousia and Epiphany Respectively—"He That Hath
an Ear Let Him Hear."

"Thou art worthy, O Lord, to receive glory and honor
and power; for thou hast created all things, *and for thy
pleasure they are and were created.*" What a glorious call
into existence does this Scripture (Rev. 4:11) give all things:
everything that has been created was created to give glory
and pleasure unto God! What a wondrous world this would
be did each fulfill in better faith its real purpose.

Let us now turn our attention to consideration of "The
Highest Pleasure of God Wrought Out in the Highest Created
Being." What a glorious theme!

Out of the multitudes of things that have been created,
every one is created for the glory of God. As created things
differ greatly, ranging from the multitudinous stones (some
of which are precious jewels) on up through the vegetable

kingdom, then the animal or beast life, thence on to the life of man and angels,—we realize that each would bring forth a different kind of glory unto God, and a different kind of blessing. But just as out of the pleasures that we have and out of the desires of our hearts there is perhaps one pleasure, one desire, that is deepest of all, so out of the multitude of creations that God has wrought, each of which is to bring Him glory, there is one that brings forth the highest glory from the whole creation that can possibly be brought to the everlasting God, and which is His deepest and fullest pleasure forever!

The deepest pleasure or the highest purpose of God in creation seems to be this: *a companion that has not yet arrived in Heaven; namely, the Bride of the Lamb*. This doctrine is Scripturally set forth from creation's morning when Adam and Eve were created. We find that very first creation is a type of the second: that the first Adam is a type of the Second, Christ Jesus, and that Eve, who was taken from Adam's side, is a type of the Bride of the Son of God who is drawn from His wounded side in this dispensation.

We find the coming into Heaven of this Bride recorded in Rev. 4:1:

"And after these things I saw, and behold, a door opened in Heaven, and the first Voice that I heard, a Voice as of a trumpet, speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter."

Here is a miraculous transaction, a catching up of people from off the earth through a door that swang open into Heaven, in the twinkling of an eye. This is not to be thought of simply as John's experience in the year A. D. 98 or some such time. To experience what is here recorded, John says he was carried forward (over nineteen centuries to a time even yet future at this third month of 1924) to "the Day of the Lord"; further, that it was at a time immediately following the development of the church general into her last and seventh stage, Laodicea, a period of today: then it is, at

such a date and in such circumstances that the door opens into Heaven and the Voice calls "*Come up hither*"—and in less time than it takes to tell it, by the miracle of the Spirit the transport was made from earth to Heaven. This is a revelation of the time and manner in which Christ will fulfill His promise that those who "pray always that ye may be accounted worthy" shall indeed "escape all" the tribulation horrors (Lk. 21:36) that shall end the age; the manner in which He will keep "from the hour of trial which is to come upon the whole world to try them that dwell upon the earth" (Rev. 3:10) those who have kept "the Word of His patience."

"*After these things*" (R. V.) or "*after this*" (A. V.) Thus we find the catching up of that body which is the Bride of Christ will come at the *end* of this church age, but *before* one single day of the Tribulation. The Lord speaking from Heaven put it that way when things are related chronologically: the Rapture of the Bride occurs at Rev. 4:1—and not in a subsequent chapter and verse.

This book, be it remembered, deals exclusively with the one subject—"The Apocalypse of the Lord Jesus Christ,"—His Second Advent,—as related to every group of people and to every kind of organization. Further, the procedures of that coming are set forth chronologically as far as possible. The Rapture of the most eminent of the elect in such a narration occurs at the end of the church age and precedes the *entire* tribulation of the end. Lk. 21:36, declares some by translation "stand before the Son of man!" shall escape all—which means the first year of tribulation, its first month, its first week, its first day—"all."

They who escape all are the most eminent of saints and are, therefore, the Bride of Christ regardless of how much we who may be "left" may have done in His service. We sooner than they became satisfied with a smaller portion of Christ's blessings in our religious experience and more quickly left His feet.

Let us now review chapters two and three of this blessed book, where are pictures of the churches through the various cycles of her earthly pilgrimage, to learn from *the Letters of Jesus* the characteristics of those who will constitute the Lamb's Wife. She will be made up of church people. We find Christ from Heaven pointing out the defects and dangers that beset the church all along the way and His promise "to him that overcometh." *It is in this mention of what must be overcome that we have a most valuable contribution from the risen Christ as to what is required in the heavenly Bride.*

What are these essential qualifications one must have to attain this highest honor,—membership in the group who will be the Bride of Christ?

1. Looking at the Ephesian period, we find the Bride of Christ are those who *retain First Love from first to last*. However long their Christian pilgrimage, whether two years or two decades, they retain First Love from beginning to end—*daily*. They see only One, and they hear only One Voice in the sense of obeying, and though many others may call them, yet never is there the slightest wavering and going after other loves. In fact, other loves are not seen wherever and whenever First Love is. Other Loves cannot exist while First Love has sway.

Ah, is not just here the root of the Apostasy which has its culmination at the end of the church age?—this loss of First Love which we find entered the church visible even in the Apostolic Age. Loss of First Love disastrously results in:

1. Annulling the Headship of Christ to the church—instead of hearing Him, ruling as pleases self—which in turn brings
 - 1) Loss of Unity—having no longer one head;
 - 2) Loss of Obedience—for Love is the very root of Obedience;
 - 3) Loss of the Truth—for He said, "I am the Truth"—hence the creeping in of errors.
2. The Holy Spirit is hindered in His work in the Church. Christ seven times urges "hear what the Spirit saith to the churches." But if His headship is disregarded, then His

sevenfold exhortation will be disregarded, and the Holy Spirit will be hindered in His full work in the Church.

3. Worldliness then inevitably sweeps the church.

But the real Bride of Christ will at all times retain First Love. First Love will cause the Christian to be baptized—for Christ taught it. First Love will cause him to join himself to the saints of God for Christ urges “forsake not the assembling of yourselves together.” It will cause Him to receive the genuine Baptism of the Holy Spirit—for oh, how Christ taught it! And, He taught that when so baptized the Holy Spirit at that time will speak through one in other tongues—though through you—and said I have told you beforehand that you be not offended (knowing disciples would naturally be offended at His so speaking!)—Jno. 15: 26, 27, and 16:1. First Love retained will keep the Spirit-baptized, Spirit-filled (which is another matter) and will keep one from “resisting...quenching...grieving the Holy Spirit”—against which there is the threefold Scriptural command. Oh the matchless beauty, childlikeness, of the life that *retains* from first to last FIRST LOVE!

2. Looking at the Smyrna period, we find another characteristic of the Bride of Christ: there are people who, when persecuted, instead of then falling away, go further with the Lord and stand more boldly for Him than ever. To the Smyrna group, Christ says, “I know thy tribulation and thy poverty (but thou art rich!).” Thus we find another element prominent in the Bride of Christ from first to last: *such turn not back at persecution* or hardship or humiliation, in neither steadfastness or in their testimony.

3. The third description is in the church at Pergamos which tells us that those who are His Bride never dwell where Satan’s seat or throne is. *Never do they lose their pilgrim attitude.* To become a dweller means to become fixed, never to indicate that you are journeying, but rather indicating that your home is where you are. The Bride of Christ is never at home on earth but is a pilgrim from the

first till her call comes, "Come up hither." Never does she lose the pilgrim view-point and characteristic; it will be seen through her entire career.

4. Looking at the church at Thyatira, we find that this highest group of saints *never come into alliance with any system or church or man or woman*, even though that system or church or man or woman is a Jezebel, beautiful to look upon, teeming with power, *which takes the place of the true Head*. They are allied with but One Head and do not care what is the verdict of any other. With them, it must be "Thus saith the Lord" from His word.

5. Looking at the Sardis church, we find that the Bride of Christ are those who *complete the work which God calls them unto*. Do you remember the fault in Sardis? "I have not found thy works perfected or finished before God." The Bride of Christ *finishes* her preparation. It is granted to her to make herself ready and she does not begin and then become dilatory on the way. So many become negligent after entering the true way—but never will they attain the distinction and eternal reward of the Brideship of Christ. *The Bride finishes her work!* Do not begin and then become waverers, unstable, unfixed. O Sardians, I find this defect with thee: "Thy works are not completed!"

Have you received the Baptism of the Holy Spirit? Eph. 5:23-32 plainly tells us the Bride of Christ is one that becomes *one body* with Him, and I Cor. 12:13 plainly says it is by the Baptism of the Holy Spirit that one enters the one body. What multitudes of saved people, then, are not in the body of Christ! But the Bride is. And following all the ministry of our Lord would bring every Christian into the Baptism of the Holy Spirit, just as on the day of Pentecost, as in Acts 19:6, etc.—and then into what wealth after such a Baptism if one does not leave off following on (as alas, so many do!).*

*Had you noticed this parallel? Water Baptism is mentioned many times and one would not know whether it is immersion or

Finish that unto which God calls thee!

6. We find from the Philadelphian church that the Lamb's Wife is she who heeds His Word. She *keeps the Word*. There it is written that because the Philadelphians have kept the Word of Christ's patience that Christ in turn will do some keeping. He promises to keep such from the Tribulation of the Age-End which He says will come upon the whole world. Are you keeping the Word of God today? Can you say that none of it passed away with the first disciples, or, are there great sections thereof you regard as dead? Why not realize the eternal truth?—that the Lord has to do everything He does in people each generation because it is completely a new generation of people. Sometimes we meet people who say the church received the Baptism of the Holy Spirit on the day of Pentecost. But, beloved, how much of today's church was there on that day? Then we too must receive in like manner—or we have not received this experience. Just as we *personally* must be born of God in this twentieth century—or we have never received this experience—although the apostles of many centuries ago did. Hence it is that Jesus Christ is the same yesterday, today and forever (Heb. 13:8).

7. The seventh attribute of the Bride of Christ is found in the last description which is given to the Laodicean group. The people who would be the Bride of Christ *must ever be fervent for Christ*. They will not walk in the "middle of the road"—the place of compromising the truth, the lukewarm temperature. Theirs is the way narrow—the steps of Christ.

sprinkling except that every time it is described, it is without exception described as a burial—immersion. So the Baptism of the Holy Spirit is oft-times mentioned—and one would never know of the manifestation of tongues. But every time that baptism is described—it is inseparably connected with other languages. Nor is this the gift of tongues—there is a difference between anything and the gift of that thing.

Thus from these letters is learned that the Bride of Christ are a people who through the twenty centuries of the church age in each generation maintain First Love, who fall not away when persecuted, who ever keep the pilgrim attitude, themselves separate from the world and unto God, who finish the works God calls them unto, who keep the Word of His patience, and are ever fervent for Christ, never compromising with the Truth. Whoso maintains all these virtues simultaneously, let him rejoice and be exceeding glad and give the glory unto HIM when the marriage of the Lamb is come: for such is the Lamb's Wife who "hath made herself ready!" Rev. 19:7.

It will be observed from these Letters of Jesus that:

First: there is no perfect church, in any age, anywhere. Churches are made of people and there are no perfect people. The defects vary among the churches, the errors of one church differing from the errors of another. Even the purest age, the Apostolic Age, had lost First Love—which has never been regained to this day by the church visible. Some come closer to the standard of Christ than others—and even the same church is closer or further away at various times.

Secondly: Church errors and impurity are ever increasing. Note the defects instead of waning, according to these epistles, increase with every development. At the beginning only First Love is wanting—but presently there is Nicolaitanism present, Balaamism, loss of Separation with the consequential inflood of every form of worldliness by professing Christians till at the seventh and final stage, Christ has not one word of commendation for the church visible. Yea, rather, according to His own sure words, the age is suddenly closed by Him without the churches knocking for admission—and yet at such a time they are thinking themselves "rich and lacking nothing!"

Only two churches escape condemnation on some point: they are *Smyrna*, persecuted unto death, and *Philadelphia*,

which is represented as being a small, weak, struggling flock: "thou hast a little strength" (Rev. 3:8).

Thirdly: This does not mean that God's grace is a failure. *Man is the failure*. It has been God's grace by which men have been saved from the days of Abel or Abraham who believed God and it was counted unto him for righteousness. And though His grace was extended long ago, the world reached a place where only Noah and his household accepted, believingly, God's grace, but God's grace was not a failure. It completely delivered and set over into a new world those who accepted it (Noah's household of eight). Israel who was privileged to walk closer to God, to see more of His manifestations, to hear more closely His voice than other earlier nations, went into apostasy. This does not mean that God was a failure—but rather the people who disbelieved Him! And Christ foretells how this last dispensation of Grace will end in failure on the part of mankind. "When the Son of man cometh, shall He find faith on the face of the earth" (Lk. 18:8)?

Fourthly: It will be seen that in every age, while the floods of worldliness have roared and increased, there is a faithful minority, ever a remnant only, against whom "the gates of hell do not prevail." In Pergamos it is "Antipas, my faithful martyr"; in Thyatira is a word to "as many as have not this doctrine and which have not known the depths of Satan...hold fast till I come"; and "thou hast a few names even in Sardis which have not defiled their garments." But it is in the promises especially that the fact is made plain, in each group, some are called unto the Brideship of Christ. The overcomer at Pergamos is promised "a new name which no man knoweth saving he who receiveth it." And who is it that gives up a name for a new one but a bride—and only she knows when she has agreed to this exchange. To the overcomers at Thyatira, the rule of nations and the bright and Morning Star are promised—clearly Christ as Bridegroom. From Sardis, says Christ, some "shall

walk *with me* in white''—here is more than ordinary companionship. Philadelphian overcomers are promised deliverance from all of Tribulation—and that those not the Bride of Christ shall worship at their feet—indicating they are to be seated with Christ on His throne as His Bride—which is positively declared to the overcomer from the Laodicean perils.

Fifthly: These Epistles further set before us Christ's use of the great doctrine of His return—the high place it holds among the motives to penitence, hope, and fear. In this respect the language of our Lord is like to that of His inspired Apostles. Finding the Ephesians cooling in their Love toward Him, He calls them to a speedy repentance lest His coming should overtake them in this state. The persecuted Smyrnaotes, though taught to look for nothing but tribulation in this world, are exhorted to be faithful in view of the crowns the returning Lord will bring them. Pergamos, because of her loss of Separation, is reminded of His coming as a terror. The few at Thyatira who yet are true to Him in their struggles, are urged to hold fast till His return—the time their struggles will end. The Sardians are told to remember how they had heard and received, to repent and watch lest He should come upon them at an hour they were not expecting His second advent—which situation is contemplated as the worst calamity that can befall a church. To the Philadelphians, He announces His coming is quickly. To the Laodiceans He is represented as at the door—ready to bless those who have made ready for His return and ready to eject with loathing the lukewarm masses.

At the door? Yes, so imminent is the advent of Christ for His Bride in the days of the Laodicean church, our own day. Recall the duration-length of the Times of the Gentiles point to 1931 as the return of Christ Jesus to earth to reign; recall that in like manner do the 2,375 and the 1,335 year-days of Daniel testify.* Then recall the Scriptures teach

*See Appendix.

the last seven years before His advent to earth will be the time of Tribulation—such as earth has never seen but which Christ repeatedly promises (Lk. 21:36; Rev. 3:10, etc.) His Bride shall escape entirely—which points to Springtime, 1925, Passover Season, Nisan 17th—to be exact, that Christ comes as Bridegroom, whatever the year.*

Christ closes the last letter, and now the whole series, with the seven-fold injunction (was it repeated seven times because He knew how these letters would be little regarded in the last days?)—“*He that hath an ear, let him hear what the Spirit saith unto the churches!*”

As His words when on earth were only understood by those “who had ears to hear” (Matt. 11:15), so it is with His words from Heaven. Neither the unfaithful nor the curious can understand them—only the obedient and faithful illumined by the Spirit.

And now they have reached you once again and have you this time heard? The whole message is before you: stop; weigh; consider. Do you *hear* all that the Spirit saith in them? Do quickly all that He bids thee—for the Morning Star is at hand.

*Therefore most probably Apr. 11, 1925.

QUESTIONS

1. What is the subject of the sermon that reviews *The Letters of Jesus*?
2. For what were all things created (Rev. 4:11)? What is the deepest pleasure or highest purpose of God in creation?
3. Of what is Rev. 4:1 a record? When does this occur?
4. What essential characteristic of the Bride of Christ is set forth in the letter to Ephesus?
5. What is the second essential requirement—given in the letter to Smyrna?
6. The third—in the letter to Pergamos?
7. The fourth—in the letter to Thyatira?
8. The fifth—in the letter to Sardis?
9. The sixth—in the letter to Philadelphia?
10. The seventh—in the letter to Laodicea?

11. Show how loss of First Love is the root and ground of all Apostasy.
12. What parallel is cited in Scriptural *presentation* of water baptism and the baptism of the Holy Spirit?
13. Have you received the baptism of the Holy Spirit *since* you believed (Acts 19:2)? What Scriptural evidences do you have for your answer? Does the Scripture ever describe any one with the evidences you have named who did not have the baptism of the Holy Spirit at that time? Then have you?
14. What concluding observations are drawn in this sermon from these *Letters of Jesus*?
15. Is Christ's return now at our door? How near in your opinion?
16. Have you heard the Spirit talking with you as you have gone through these letters? Are you yielding to Him—or quenching, resisting, and grieving Him?
17. Will you now share this message with your friends? Will you enlarge your service in this field for Him ("the field is the world") by having CLYMER-HUELSTER PRINTING COMPANY, 141 East Fifth Street, Saint Paul, Minn., bring out an edition just like this except bearing the name and address of your church, or band, or society, or name—where now appears on title page the name of The Prophetical Society of Dallas, Dallas, Texas? You have received richly—will not Christ require much of you?

"Unto whom much is given, of him shall be much required."

—Luke 12:48. Read also I Cor. 4:1.

PART THREE

Section I: Things After the Church Age—from His
Parousia to His Epiphany: Rev. 4-19.

Being a Detailed Account of the Bliss of the Raptured and
of the Series of Earth Judgments known as

THE TRIBULATION

By Which All Things of the Present Regime Are Swept
Away and the

KINGDOM OF GOD IS SET UP ON EARTH

VIII.

THE RAPTURED SAINTS

Rev. 4:1-11.

A New Section of Revelation—Time of the Rapture—
“As in the Days of Noe—No Golden Millennium First—Re-
stitution of Israel *after* Christ’s Parousia but before His
Epiphany—The Throne—The Elders—The First Resurrection
a Series—The Living Creatures—A Probable Difference in
Awards Even Among the Bride.

Probably April 11th, 1925.

With our coming to the fourth and fifth chapters of Revelation, we reach the record of the actual happening of that which is the desire of all the ages—and of all heaven,—the event to which point all the prophets, and the consummate purposes of all creation: the actual arrival of the Bride of Christ into Heaven in her full redemption, now attained unto perfect likeness of Christ, enthroned and participating with Him as Wife and Co-regent over the earth, its nations and its peoples. Not yet (February, 1924) has a single individual from the day of Adam to our own time attained this place. The Apostles and Saints of the beginning of the present dispensation who have so long preceded us in spirit, yet are bodiless spirits in Paradise, their bodies not resurrected, nor glorified, they neither crowned nor participating in the eternal honors to which they have been called—but awaiting the day when the full Body shall be brought and presented unto Christ without spot or blemish.

“*After this*” (A. V.) or “*after these things*” (R. V.) refers to the arrival of the church general into the Laodicean stage as the date for the Rapture. It will come, without further warning than that given by the Word, in the days of Laodicean-lukewarmness, our present era, suddenly, in

an instant of time, all things continuing as they were *through the very preceding instant*; all things in the world,—sun, moon, stars, dew, rain, beasts, birds, men, women, commerce—found in their ordinary track following their ordinary calling, up to the very instant of the bursting in of the Lord upon the world.

“And as it was in the days of Noe, SO shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, UNTIL the day that . . . the flood came and destroyed them all.

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but THE SAME DAY . . . it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” (Lk. 17:26-30.)

Thus declares the word of God social affairs, business affairs, will be in their usual rush when Christ returns for His Bride.

“That Advent will come when the world is full of living men, women and children. No universal blast of death will have first swept across the earth, and strewed upon it the carcasses of the slain. . . .

“It will come when men are blind to His coming, each in his own blindness,—asleep, each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts to add length of days to man’s body—the philosopher, with his ‘philosophy falsely so called,’ will be improving and enlightening his species—the politician will be planning beautiful schemes for man’s welfare in ages onward—the man of riches will be saying to his soul, ‘Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry’—the man ‘that will be rich’ will be toiling and laboring after his filthy lucre rising up early and sitting up late—the man that ‘liveth in pleasure’ will be sending for the ‘harp, and the viol, the tabret, and pipe, and wine,’ to be in his ‘feast’ regarding ‘not the work of the Lord, neither con-

sidering the work of his hand'—blind preachers will be speaking their smooth things and prophesying their deceits, each in his own delusion, but all of them blinding men's eyes to the day—the king, the noble, and the magistrate, and the farmer, and the tradesman, and the laborer—the mean man and the mighty man, the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to to him,—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never ending, at the very instant when the Day of the Lord cometh upon them as a thief."

"Upon them"—the world, and the sluggish Christian partaking of the world while in it—"as a thief in the night"—at a date and time not expected, but not so to "brethren" (I Thess. 5:4) who "are not in darkness that that day should overtake you as a thief" and have searched the "more sure word of prophecy," who have found and eaten of its "hidden manna" of types and parallels! Ah, the very Bride of Christ will know the day and hour of His return sometime before—as every Bride knows the time of her marriage, even though it be an elopement.

"The Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. 4:16; I Cor. 15:52) certainly conveys the idea that at that time some very loud noise is heard on that occasion although it may be a question as to whether any others than His Bride will hear—or, if hearing, will understand (see Jno. 12:28-29). "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be (Matt. 24:27)." These words clearly indicate the heavens will be brilliantly lighted as never before, as the brightness or fashion, one or the other—and yet indicates the world at large will not behold Him at

His Parousia but only a transient, mysterious, shining stroke or glare.

NO GOLDEN MILLENNIUM FIRST.

Nor is there to be a golden age of a thousand years first—when righteousness shall cover the earth as waters fill the seas. There is such an age—but only after the return of Christ who brings that desired dispensation. In the words of Christ and the Apostles nothing is promised for the Christian Dispensation but crosses and tribulations which touch all the estates of life. (Matt. 7:13, 14; 7:15; 10:16-18; 10:21, 22, 23-25; 24:23; I Tim. 4:1; II Tim. 3:1f; II Pet. 3:3; Rev. 2:3; Lk. 18:8, etc.)

“Concerning ecclesiastical affairs, it was predicted that in the last times many false Christs and false prophets shall arise and shall do great signs and wonders, and deceive, if it were possible, the very elect. Concerning hearers, it was predicted that love should wax cold in the hearts of many, and faith wane to such a degree that Christ himself asks: ‘When the Son of man cometh, shall He find faith on the earth?’ Will that be a golden age? Concerning matters of state, it was predicted that unrighteousness shall sway them, and there shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. Will that be a golden age? Concerning the family it was predicted that the son shall be against the father, and the daughter against her mother, and that a man’s foes shall be those of his own house. Will that be a golden age? Concerning common life, it was predicted that there shall be distress of people on earth, and trembling, and fainting for fear, and for looking after the things that are to come upon the earth, and tribulation such as was not from the beginning and never shall be again. Will that be a golden age? And if we will only consider this matter a little in the fear of God, it will be seen that this fanatical notion contradicts all Scripture as it is contrary to this article of our common Christianity.”

—John Conrad Goebel, in his sermons on the Augsburg Confession, *Die XXI Art, Aug. Conf. in Predigen Erklart*, pp. 1256-59.

NO REGATHERING OF ISRAEL FIRST

Nor yet, as some have erroneously thought, must there be a regathering of Israel to the Holy Land before Christ comes for His Bride. There is such a regathering from all the nations, and in connection with the return of Christ at His Second Advent. But the Scriptural order is this regathering *follows* the Parousia of Christ, His coming for His Bride, though probably precedes His Epiphany, when He returns to Mt. Olivet from whence He ascended, when, as the Sun of Righteousness, every eye shall behold Him. Speaking through Moses (and therefore before the entrance into Palestine), God tells Israel of their future apostasy and of the consequential world-wide dispersion and finally of a remembering and then (Deut. 30:3),—

“The Lord thy God . . . will return *AND* gather thee from all the nations, whither the Lord thy God hath scattered thee.”

So the testimony of the New Testament, where the order is (Acts 15:14-17),—

“God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written. After this I will return *AND* will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all his works from the beginning of the world.”

Here the order is first, a Gentile outcalling (this present Christian Dispensation); second, a Return of Christ; third, a Regathering, Re-establishing of Israel; fourth, World-wide Conversion following subsequently, in the millennial kingdom.

In previous studies we have seen how this "open door" is none other than the doorway into heaven by Resurrection and Translation which is pictured by both Testaments as being prefaced by a call of "Come My Love" or "My People" (Cant. 2:10, 13; Isa. 26:20)—the manner in which Christ will keep His promise to keep certain of His saints "out of the hour of temptation" and the fashion in which those who "watch and pray always" shall "escape" tribulation horrors (Rev. 3:10; Lk. 21:36). It is the "Morning Star" aspect of Christ's Return—when He comes only for the Bride, the most eminent saints of the church centuries. "In heaven" is this door; and it is "in the air" and "in the clouds" that Christ will meet the raptured saints. I Thess. 4:17; Matt. 24:30.

The time of the rapture as indicated here is *after* the churches have passed into the seventh phase of church life—proud, lukewarm, self-satisfied,—but *before* the visitation of a single tribulation woe, judgment or seal (Rev. 6—19)! Instead of the tribulation's being first, the rapture is first recorded, 4:1, and it is these very raptured saints that call forth and take part in directing the judgments that, immediately after the rapture of the Bride, begin on earth. "Know ye not that the saints shall judge the world?" I Cor. 6:2.

With this introductory survey, we now shall turn our special attention to three special topics in this scene: the *Throne*, and inseparably associated with it, "One sitting upon the throne," the *elders* and the *living creatures*.

I. THE THRONE.

Recall that everything above the earth is heaven: the air, the stars, regions beyond the stars,—are all called heaven. Paul says he was caught up to the third heaven and that it is not lawful to relate what there he saw. But as this scene is recorded by John at divine command, it evidently is not

in that third heaven. "Straightaway I was in the Spirit: and behold, there was a throne set" (the tense is progressive, indicating "being set"; so Daniel recording the same scene says, "I beheld till the thrones were set" Dan. 7:9). The first thing the eyes of the raptured saints will see, therefore, as they are transformed and translated, is the Throne and "upon the throne One sitting." No name is mentioned but we know there is thereon "the unnameable, indescribable Godhead." "He that sat was to look upon like a jasper stone and a sardius"—not as to shape, for these stones have varying shapes, but in brilliancy and appearance. The jasper is crystalline, purple in hue; the sardius a bright red. Thus combined, we have the appearance of flames without their smokiness.

The Throne is one of judgment for out of it "proceed lightnings and voices and thunders," always manifestations of wrath. When God visited Egypt in wrath He "sent thunder and hail, and fire ran along the ground" till Pharaoh entreated the Lord there be no more "voices of God" (Ex. 9:23, 28). "The seven lamps (torches) of fire burning before the throne, which are the seven Spirits of God" denote judgment. Torches borne aloft bespeak preparation for battle. Gideon and his men bore each a torch in his left hand and a trumpet in the right, "and they cried, THE SWORD OF THE LORD and of Gideon" (Judges 7:16, 20). Isaiah (4:4) tells of a time when the Holy Spirit will become "the Spirit of burning" and Mal. 4:1 records of the same time, "behold the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up...it shall leave them neither root nor branch." And yet mercy will be remembered in the midst of judgment—hence the display of the Rainbow (God's covenant-sign that no more will He blot out all, Gen. 9:11, 17) about the Throne. Christ said except the time of the Tribulation were shortened no flesh could survive—indicating that in mercy it would be shortened.

II. THE ELDERS.

Who are the Elders? They are not angels, nor unfallen beings nor yet the twelve patriarchs and the twelve apostles—all of which some have supposed. They sing, "Thou redeemest us to God by thy blood, out of every tribe and tongue and people and nation." *Redeemed by Thy blood*—they are, then, ransomed sinners, and out of every nation at that (Rev. 5:9). They are earth saints. Nor yet, are they disembodied saints—the Pauls, the Luthers, the Spurgeons who have gone on before us—for they are crowned and enthroned, rewards which are given only after the resurrection and at the return of Christ. *They are none other, then, than the first glorified of all the company of the redeemed.* They are elders not because they are officers, but officers because they are elders. They are the *older* ones of the children of the resurrection—the first born from the dead—seniors of the celestial company; not with respect of the number of their years on earth, but with respect to the time of their admission to heaven. They have had their resurrection or translation in advance of the judgment-tribulations and are crowned and officiating, in keeping with I Cor. 6:2, when that awful time breaks forth upon the unbelieving world, while others less faithful are still sleeping in their graves or suffering on earth. They do not represent the whole body of redeemed, as some have supposed, but only, as their name implies, the seniors of them, the first-born of the household, the eldest of the family of faith,—and hence are for all time the honored officials.

FIRST RESURRECTION A SERIES.

There certainly is a succession in the order in which saints are gathered to their final glory. Paul, moved by the Holy Spirit, records in Phil. 3:11, "if by any means I may attain unto the resurrection from the dead." The apostle knew all men, whether saved or lost, would finally be resurrected. What was he striving for? The first resur-

rection, simply? No, for all the saved are in that and Paul did not doubt his salvation (II Tim. 1:12). Besides salvation is not by works lest any man should boast. Evidently he means there will be a series in the first resurrection, and he was laboring if by any means he might attain worthiness for the first of the series. In I Cor. 15, writing of the resurrection as impelled by the Holy Spirit, he records that all shall rise but "every man in his own order." In Hebrews 11, we read of saints who "were tortured, not accepting their deliverance; that they might obtain a better resurrection." As saints, they were already sure of being in the first resurrection which is determined by the applied blood of Christ. But here is a "better resurrection" that is obtained by enduring persecution—indicating a series that will make up the first resurrection. I Cor. 15: 41-42 witnesses, "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is *the resurrection* of the dead." Here there is a difference among the stars (type of the redeemed) which is said to be also shown forth in their resurrection. In Rev. 4:1 we find the first of the series—a gathering of saints *before* a single judgment of the Tribulation; Revelation 7:9-17 is a picture of the second of the series, an innumerable multitude who come up "out of the great tribulation"; (then of 144,000 Israelites as "first fruits" of a new order—the first ingathering from Israel, Rev. 14); and a third gathering in this first resurrection, which is the last of the series, a bringing in of those under Antichrist who "had not worshipped the beast neither had received his mark upon their foreheads or in their hands"—all of whom together make up the fulness of "the first resurrection," three Gentile gatherings being included therein. This three-fold crop is also set forth by Christ when He gave the parable of the sower and then interprets it as the field is the world, the seed is the word, the harvest is the end of the world, but also says from the seed there is a thirty-fold crop, a

sixtyfold crop, and an hundredfold crop—a picture of the three Gentile gatherings that will constitute the first resurrection.

Why did John see only *twenty-four* Elders? These are simply the representatives of many others, and yet, there will be but twenty-four at a time seated on the throne of God in official service. I Chron. 23:3,4, says that those numbered to set forth the work of God's house were thousands, but, according to I Chron. 24:3-5, they were so arranged as to be in courses of twenty-four. I Chron. 18:11-13, 19, tells us that this was not an arbitrary arrangement made by man, but was given by the Spirit of the Lord and that they are meant to be "figures of the true" and "patterns of things IN HEAVEN" (Heb. 9:9, 23, 24). "Accordingly, we see in these twenty-four royal priests but one course of many more courses, all of which together do represent thousands upon thousands of the same high and privileged class."

We find in these elders the highest manifested glory of the risen and glorified saints... partakers of celestial dominion... kings of glory with golden crowns. They are not standing and waiting as servants, but are seated as royal counsellors of the Almighty. God's throne is in the center, and around His throne are the thrones of these Elders—and the whole is regarded as one throne! They are the participants in the judgment of the world for its sins, of the church visible for its apostasies, of Babylon for her impurities, of Antichrist for his blasphemies and that old Serpent and his brood for their ungodliness in all ages. They are the Bride of Christ who will rule, reign, and judge with Him. I Cor. 6:2, "Know ye not that the saints shall judge the world? Know ye not that ye shall judge angels?"

III. THE LIVING CREATURES.

Like the Elders, the Living Creatures (wrongly translated "beasts" in the Authorized Version) are not angels, nor unfallen beings, nor any other than ransomed sinners for they

too sing the same song sung by the Elders—and at the same time, Rev. 5:9, that they have been *redeemed by Christ's blood, and out of every tribe, peoples, tongues, and nations*. If one objects that each has four faces and faces such as no human being has, note in this same chapter there is a "lion" who is also called a "lamb" and which has seven eyes, and that this Lion-Lamb is none other than Jesus. Hence we know the language is symbolical. When strength is thought of, He is a lion; but as a sacrifice for our sins, He is "the Lamb of God that taketh away the sins of the world" (Jno. 1:29). These first of the raptured saints are also lion-like in strength, and are enduring (the patient ox), intelligent (the face of man), and of keen vision and fleet in flight (the eagle aspect). "Full of eyes" indicates they are given full, omniscient knowledge, are made to know the past of all ages, for they now are to participate in judging the world of all ages (I Cor. 6:2). They sing that they are people redeemed from the earth,—and of all its tribes, tongues, nations. Hence, they are more than four. Earth has more than four tribes or nations or people or tongues (languages). These four, as in the case of the twenty-four Elders, stand for thousands of others. What, then, means their number, *four*?

The first time we meet faces as these is on the banners of Israel, patterns again of heavenly things, in Numbers chapter two. The Cherubim are so presented in Ezekiel one. Psalm 68:17 tells us "the chariots of God are twenty thousand, even thousands upon thousands" of angels; but in Ezekiel one, we find that there are only four at a time thus arranged, and then their appearance is as here, moving as God's chariot, going whithersoever God goeth. But we know now all the administrations in Heaven that the redeemed are to carry on, must be performed by angels, till the redeemed are gathered to that final glory. Ezekiel pictures these services so being rendered by angels now, and John sees here saints take that place. Hallelujah!

In conclusion, note that the Elders are seated on thrones about the throne but the four Living Ones "in the midst of the throne." And so there seems to be an indication that even among the multitudes who will make up the Bride of Christ, some may have a closer place to God than others; while some are given thrones in immediate conjunction with His throne, others are "in the midst" of His very throne! Is not this enough to inspire us to strive, as did Paul, if by any means we may attain unto the first of the series that shall constitute the first resurrection?

Such are the glories to which all who hear the Gospel of Christ are called!

QUESTIONS

1. What do chapters four and five of Revelation set forth?
2. "After this" or "after these things" refers to what?
3. What Scriptures indicate that Christ will come on a busy, forgetful-of-Him world?
4. What supernatural manifestations will probably occur at His return for His Bride?
5. Will there be a Golden Millennium first? Why do you so answer?
6. Will Israel be regathered to the Land before Christ's Parousia? Before His Epiphany?
7. What does Acts 15:14-17 teach?
8. What are the three prominent topics in Revelation Four?
9. What indicates the Throne here is a Judgment Throne.
10. What Scriptures indicate the Holy Spirit will not always be as a dove in His dealings with men?
11. Who are the Elders? Why are only twenty-four seen?
12. What Scriptures indicate the First Resurrection will be made of a series? How many gatherings?
13. Who are the Living Creatures? Why four here?
14. Will there perhaps be difference of awards among even those who make up the Bride of Christ?

IX.

WILL DEMOCRACY SAVE THE WORLD? OR, THE WORLD'S ONLY REDEEMER.

Rev. 5:1-14.

The World's Quest—The Sealed Book—Is Not Revelation but Deed of Forfeited Inheritance—Meaning of Redemption—The Lost Inheritance—Satan a Usurper—No One Worthy to Open the Book—Attempt of Egypt—Babylon—Greece—Rome—America—Communism—The Lion-Lamb—Three Redemptive Qualities of Jesus Christ—The World's Only Redeemer.

The fifth chapter of Revelation is the Scriptural basis of what is said to-night in this sermon, "Will Democracy Save the World?, or The World's Only Redeemer."

Where can the statesmen of the world find that for which they are holding international conference after international conference in quest of? Can man and earth regain the place lost by the fall of the human race? Can earth again be made a paradise as to its social, political, and physical make-up? Is there no way of issuance out of this continuous struggle, no "ye shall be as gods" for mankind? What will bring us there? Who is the man that can pilot us there? St. Augustine of old said, "The human heart cries out for Thee, oh, God, and cannot find rest till it find it in Thee!" Be it the heart of a man, or the heart of a woman, be it the heart of a mother, or be it the heart of a harlot, be it the heart of a philanthropist or of a murderer it simply will cry out, at least at times,—for God: Oh God, what is the way?

Empires have risen and fallen; great theories and philosophies have been expounded; what has been the purpose of them all? It is every one trying in self-strength to make men become as God. At the beginning of our race, in the Garden of Eden, man's attention was first called by the Tempter to that false doctrine that man within himself may

become as God. And to this day, from that first effort, men are everywhere and in every way striving to "become as God." Every now and then a new man will arise, or a new ism, with the cry, This is the Way.

Will America save the world? Will Democracy? Or, that other belief that is beginning to get such a great hold upon the earth, Communism? Do any of these have a way by which man may become as God? The answer is written forever in the fifth chapter of Revelation.

"And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals."

And this sealed book, sealed sevenfold, is the subject of this one chapter. Note, as reminded before, seven is the number of complete fulness; and this book's being sealed with seven seals is simply an indication of how securely it is sealed. What is this book? Let us now note the outline of the entire book of Revelation given by Christ Himself from the throne of glory, when He told John to write "the things which thou hast seen, and the things which are, and the things which shall be hereafter." This fifth chapter comes in the section labelled by Christ as things hereafter,—that is, after the church period. What blunders this would save many an interpreter if this important note of our Lord were observed.

Looking back, what has already been recorded when this outline is given in Rev. 1:19 but the vision of Christ among the churches—chapter one? The things that are, are named second, and in chapters two and three we find Christ's Letters to the churches—and churches yet are to this date (February, 1924). This locates the second division of the book. The third division, "the things that shall be hereafter—after the things that are"—begins in Rev. 4:1 and runs to the last of the book. Hence we are to look for the fulfillment of this fifth chapter of Revelation in a time that is subsequent to the church-age.

Note somethings for certain which this little book is not. This little book is very important, it is the occasion of greater

scenes in heaven and on earth than anything ever brought forth. All of the judgment activities grow out of this little book which, when first seen, is in the Father's hand, held by Him, but sealed sevenfold. What is it?

It is not a book of revelation, nor the book of Revelation, this last book of the Bible, as some have guessed it to be. Jesus is a revealer, but as a revealer, He would appear, not as a slain Lamb, but rather as a man, or a prophet, or as the messenger of the covenant, or as the light among the Cherubim. Here He is seen as a lamb slain which indicates this scene has to do with redemption. Christ is pictured to us in various ways, according to the phase of His being that is set forth. And it does not matter whether in Genesis, as with the slain lamb offered by Abel, or in Revelation as in this chapter, *the slain lamb always relates to the subject of redemption.*

Nor yet is this little book the history of the church sealed up but opened to John now. There is an outline of the history of the church in this book, but in chapters two and three. After Rev. 4:1 the church is no more mentioned and at that juncture is recorded its rapture. If there is a history of the church in this book of Revelation, then, it must be in chapters two and three.

What is this book then? Not a book of Revelation but *the Title Deed of a Forfeited Inheritance*—a title to an inheritance which has been lost. And to this agree the prophets.

Let us examine, first, what is *redemption*? Usually when that question comes up or this term is mentioned, our memory runs back to the birth of Christ at Bethlehem, to His life in the Holy Land, to His crucifixion at Golgotha, and to His forty day' ministry in the resurrection life on earth and then to His ascension into the heavens. That is all right as far as it goes. However, that is only part of the story of redemption, it is the basis of redemption.

The story of redemption runs through 6,000 years and the biggest part of it is yet future. Not one of us—or saints of

past ages—has yet come into redemption but only the promise of it. The Scriptures represent redemption as being future. Lk. 21:28, “And when these things begin to come to pass”—signs of Christ’s second advent—“look up, lift up your head, for your redemption draweth nigh.” Thus it is at Christ’s return that redemption comes. Other Scriptures show it is future—not in this age. I Cor. 15:19, “If in this life only we have hope in Christ, we are of all men most miserable.” Eph. 1:13, 14, “in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit or promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory.” These references might be multiplied, but each of them speaks of that which we enter into now as only the token of the redemption which is to come. What means this aging if we are already come into redemption? What means pain if Christians are already redeemed? What means death playing havoc not only in the world but in the church? It is only the promise of Redemption that now we possess—the promise of Christ before God to redeem man and the world. It is only because Christ has become Mediator that the earth stands at all. Had not Christ promised to offer Himself as the sacrifice for sins that have invaded and ravaged us all, Adam would have perished the day he transgressed and the human race would never have been born. O earth, earth, earth, what thou dost owe even now to Christ! Man who is trampling His blood under your feet, you who use His name as a plaything, taking it in vain, were it not for Christ still standing as your Mediator before God, hoping that yet you will turn to Him, your very breath with which you curse Him would be shut off! The very ungodliest of the race owe every blessing they possess to the shed blood of Christ whether yet they have appropriated it or not. Were it not for that, God would already have blotted you out. The only reason the winds blow, the flowers

bloom, the grasses of the fields appear, that there are even the lower animals upon the earth, that the sun shines, the earth turns, the rain falls, and blessings come at all—is because Christ stands yet before God as Mediator! And yet, though these blessings we now enjoy are multitudinous—they are not redemption—but only the “*earnest*” of our redemption! Redemption for man and earth comes when Christ comes!

We find redemption laws grow out of the ancient Jewish custom which in turn did not originate with Israel, but was given to them by Jehovah. These laws were to this effect: no Jew could lose a piece of property because of circumstances over which he had no control. He might be dispossessed of it for awhile—until he could shape matters as they should be, but when he returned with this ability, the full property must be returned to him. It is not that way now. If I have to sell my home against my heart’s consent and then good fortune comes to me and I bring back the purchase price to the buyer, or to him who seized it, he does not have to sell it back to me if he does not want to. I may offer him even ten times the amount that caused the forfeiture, yet he will not have to return it even at that price unless he chooses. But God gave a law that regardless of who or how legitimately one may have come into possession of another’s property, if it was because of circumstances over which one had no control,—at stated periods, if the loser came with the amount that caused the forfeiture that property had to be returned. Not only that, but his nearest of kin could come for him if he yet did not have the means, and the property had to be restored. This latter one is known as the Kinsman-Redeemer. The thought of the whole affair is well pictured in Jer. 32;6-12:

“The word of the Lord came unto me saying, Behold Hanameel the son of Shalum thine uncle, shall come unto thee, saying, buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle’s son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the

right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field . . . and weighed him the money . . . and I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and the custom, and that which was open: and I gave the evidence of the purchase unto Baruch . . . in the sight of Hanameel, mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison."

Thus these forfeited papers we see were written "within and without" and "sealed"—which is exactly the description of the document of this fifth chapter of Revelation. Within was written the situation that caused the loss, the document was subscribed to by the forfeiter, then it was sealed. On the outside were written the terms of the redemption and the signature of the attestators. As the description of this document in Revelation is the same as in Jeremiah, it proves they are the same kind of documents.

And has not man lost an inheritance? Indeed so. Lost and forfeited by disobedience of man was the inheritance with which God started him: the earth and its fulness, perfection of life,—blessings we cannot calculate. He who now overruns the earth is an usurper, Satan. The earth is not his, the original right of ownership reverts to Him who created it and that title deed is in the hand of God this night. Everywhere men know they have lost this inheritance and the purpose of all governments, societies, organizations, is but to regain it. Yet it continues forfeited these thousands of years. There was a fall of Nature, as well as of Man; a fall of the earth,—its trees, its streams, its mountains, its flowers, for God placed a curse on man, on woman, on the serpent, and on the soil, the earth. The eighth chapter of Romans records, "we know that the whole creation groaneth and travaileth in pain together until now for its redemption."

But the question comes, "who is worthy to open the book?" and the question goes throughout heaven and earth. The record is that no one is found who even can look thereon. "And I wept much because no man was found worthy to open the book, nor to read it, neither to look thereupon." Oh no, not as some commentators have pictured it as being a book revealing the future and John began to weep because he thought he would not get to see into it! Poor John!... It was the book of the title deed to our lost inheritance and now has swung around the final time when if ever a redeemer or a kinsman redeemer must come forth with the price of redemption. Recall the time of this event: after the Rapture of the Bride of Christ. Then is the final call made, Who can break these seals that man might repossess what they through sin have lost. No one was found who even could look upon it. And yet men have been striving to open it. Great empires have striven to do this very thing—to redeem the world.

Babylon tried it, but she became the world's symbol of all that is blasphemous in power, impure in life. Egypt tried it but cringed to the bloodiest tyrannies, bowed to the worship of the basest creatures, and failed. Greece attempted it, but she married the "intellect of heaven to the vices of hell" and went down as a failure at redeeming the world. Rome tried it. With iron arm Rome threshed the world in blood and then dissolved in the putrefaction which itself had wrought. Rome was not the world's redeemer. Today, all eyes turn to America. Perhaps *she* will save the world. Ah, hear those shouts,—voices of the present day? "Democracy will save the world!" "Socialism will save the world!" "Communism is the Redeemer!" *Are they?* What are they all trying to do but to regain that which man lost because of sin? But they try on the basis, "we are independent of God." They tried yesterday, they try today. Today the mighty America is coming forth, a giant among the nations and to her is the world now looking for their

Savior. Will America redeem the world? Will America save the world?

A few hours ago when all the world was fighting, it cried out, "Help, America, the Savior of the world!" Perhaps America is pleased with the cry. But if she believes she is the Savior to the earth and attempts its salvation, a thing Egypt tried and failed, Babylon tried and failed, Greece tried and failed, Rome tried and failed, Oh, America, though my native country, thou, too, wilt fail!

Communism is beginning to rise up. "We have the way out," Communists cry and they are sweeping millions on other continents. They are beginning to make their way into our own land. Why are they not satisfied with one country, what is it they are after? *World* redemption. Democracy is after the same thing. Every system of government is after the same thing, not simply after one country, but *world* redemption. Will they succeed? Will Democracy save the world? How but a short time ago, bedecked, we went forth on this very mission. "America will make war to end on the earth"—oh deceived America, knowest thou not that thou art not a Savior? But we cried everywhere, we belted the world with our slogan, "Make the world safe for Democracy!" If pure, undefiled Democracy had sway everywhere, the earth yet would be lost, a most corrupt place of death and war and hate and failure! Why do I say so? Because of the "more sure word of prophecy." Democracy is going to turn out just as John saw it here. *No one was found worthy to open the book or even to look upon it!* No wonder John wept. Even though the end of the church age had come, even though there had occurred a resurrection and a translation, even though saints glorified were enthroned in the heavens, now that the call has come for the final time for some one to come forth to show the righteousness of such mighty events, that redemption might proceed on a legal basis as it must, it would all be a failure, those enthroned

ones would be dethroned and turned out of heaven. He realized that the proclamation of the Gospel for the centuries, the faith of those who with joy received it, would be at the final wind-up to no avail unless now, in connection with this call, a Redeemer comes forth. This is why he wept. But "blessed are they that mourn for they shall be comforted." "Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof."

Rejoice, rejoice, rejoice! a Redeemer is found!

"And I saw in the midst of the throne" not a lion, but "a Lamb standing"—alive, and yet "it had been slain!" Rejoice, rejoice, rejoice! "And He came and He taketh the book out of the right hand of Him that sat upon the throne." A *goel*, a *kinsman-redeemer*, is found as Job prophesied of old. "I know that my Redeemer liveth" and the word signifies "kinsman-redeemer." A kinsman for, as to His body, His flesh, He is the "seed of woman" promised in Gen. 3:15!

Note here are set forth three attributes that constitute Jesus of Nazareth, the Son of God, as a complete and as the only Redeemer: a "Lion...a Lamb slain but now alive, standing...seven horns and seven eyes." There is sacrificial virtue—the slain Lamb; there is fulness of power, the Lion, and the seven horns (which in Scriptural imagery signify powers that push, even push nations, and hence here they signify Christ's aggressive power to conquer and to oust the usurper and to put every opposer under His feet; Zech. 1:18, 19; 3:8, 9) and fulness of understanding from before creation morning through all the ages of men, the personal knowledge of all peoples,—the seven eyes. By Isaiah is He pictured as the Lamb: "He was brought as a lamb to the slaughter, and as a sheep, before her shearers is dumb so He opened not His mouth." Years later that One came and in Pilot's Judgment Hall, when questioned, stood as one dumb and opened not His mouth, but received without com-

plaint all their accusations and as a lamb dumb was led to the slaughter. "Behold the Lamb of God that taketh away the sins of the world." Jno. 1:29.

As He took the book into His hands, the Living Creatures, the Elders, the glorified saints, break forth into one of the greatest songs of praise that ever resounds in Heaven: "Worthy art Thou to take the book and to open the seals thereof: for Thou wast slain and Thou hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation, and hath made us unto our God kings and priests, and we shall reign on the earth." Praise the Lord, a Redeemer for the world is found! It is none but Jesus, *it is none but Jesus!*

Dewitt Talmadge, late pastor in Brooklyn, startled his congregation one Sunday morning by coming in with the announcement that he had been in heaven, he knew he had. Then he told of seeing the wonderful gates—"by which one I entered I cannot say"; of the heavenly guide who escorted him through, who pointed out to him the things of heaven, and whom, because of the particular and almost affectionate interest taken in him by that one, and because when he asked, "how long have you been here" the answer was "thirty-two years as the earth counts time"—exactly the time his mother had been away from her earth family in paradise,—"I think it was she!"; and of his visit to the temple in heaven,—he told his congregation that morning. All the congregations of all the world added together would be but a tiny group compared to the great throng in that great temple to which all the auditoriums of the world added together would be but a small building. Balcony over balcony there was to a great number. All were singing as he entered. "Who is that at the harp, I asked," said he, and "David" was the reply of the angel. "Who is that at the organ?" "Handel," was the answer. Then said he, "I saw One chiefest of all, most wonderful to behold, the words that came

from His lips were sweeter than sweetest sweetness; others were all dressed in garments of white—but His, they were dyed with blood for He had trod the wine-press alone, even the dear Son of God who offered Himself in Gethsemane... That great throng were singing when suddenly, without announcement, they came to the words of this Scripture and the whole multitude, as if one person, dropped to their knees with "Worthy is the Lamb that was slain....!" Talmadge was so overcome he could bear the mighty presence no longer, the guide escorted him hence. He noticed beside the altar what resembled oriental tear jars, and, asking what they were, the angel replied, "Those are the bottles David referred to in Psalm 56:8"—the angel giving the very reference—"when he said, 'put my tears in thy bottle'." There were all the tears of all the saints of the ages preserved and presented! Going further without, he saw angels placing away cylindrical containers in great apartments to the right and to the left. And when he inquired what it meant, the angel told him, "These are the prayers of the saints that have just come up from the world—there has been a special call for a week of prayer and more prayers have come up than usual." Talmadge, startled, asked, "What! are the prayers of mortals so filed away in such blessed eternal lodgments as this?" The guide replied, "Nothing so moves Heaven as the prayers of the earth!" You see how it is. Suppose you had a child just yonder, a little bit from you, in darkness intense, and it was being ravaged and hurt, and you heard its cry. Nothing on earth could reach your heart like that! And "nothing so moves Heaven as prayers from earth!" God will silence every harp in heaven to listen to one sinner's cry. Even so, rejoice, rejoice, rejoice,—for the Lion of the tribe of Judah, even the slain Lamb, is found!

Ah, America will fail, Democracy will fail, Communism will fail, just as all others have failed at redeeming the world! Not that I am preaching against governments but that I

declare not one of them can stand as Redeemer to the earth, and none can ever be found save Him, even Him, Judah's Lion! No wonder the earth sighs; no wonder she does not cease her "groaning till now," when proud America—though she is great, though she is a wonder,—why even the trees know that America is not going to redeem them! The mountains know it. Oh man, is not thy heart as wise as the heart of a mountain? How is it the ox and the ass know their master and his hand and yet ye who proudly boast—how ridiculous for me to compare your intellect with that of an ass, yet many of you to this night are seeking after other gods! There is one God, seek Him! Knowest thou not that America, though she hath been blessed, shall fall before the judgment throne? Knowest thou not that Democracy—what art thou, Democracy, thou art in the hands of iniquity—shall fall before Him? Who art thou that men should bow before you and not before God? Knowest thou not that every lip shall confess that He is God? Knowest thou not that every eye shall see Him? Then harken to the word of God! Seek Him, the slain Lamb, Judah's Lion! For behold shortly He shall return as the One who shall judge all nations and shall wreak vengeance upon them who know not God. When He comes, He comes not as a slain Lamb, but as the Lion of Judah with judgment for all.

As it is written, "Judgment begins at the house of God." The next great prophetic event is the rapture of that body which is the Bride of Christ. How near unto us!

Near—for in Acts three we are told that God will send a refreshing, immediately preceding the face of the returning Son. How ministers and saints of the ages of the various denominations have realized this truth and have longed to see that day. Chas. H. Spurgeon, in a sermon on "*The Latter Rain*," testifies, "Another great work of the Spirit which is not yet accomplished is the bringing on of the latter day glory; in a few more years, I know not when, I know

not how, the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations, and during the past few years, it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. The hour is coming when the Holy Spirit shall be poured out again in such a wonderful manner that many shall run to and fro and knowledge shall be increased We are not going to be dragging on forever like Pharaoh with the wheels off his chariots. My heart exults, my eyes flash, with the thought that very likely I shall live to see the outpouring of the Spirit when the sons and daughters of God again shall prophesy and the young men shall see visions and the old men shall dream dreams. . . . There shall be a miraculous amount of holiness, such an extraordinary fervor of prayer, such real communion with God, and so much vital religion, and such a spread of the doctrines of the cross, that every one will see that verily the Spirit is poured out like water, and rains are descending from above; for that let us pray, let us continually labor for it and seek it of God." Yet this man was taken home just before the outpouring of that Latter Rain which, however, has come as your privilege to witness, see, and hear. This is the refreshing that immediately precedes His coming, Acts three. Let it not happen unto you this night like the last part of I Cor. 14:21: With men of other tongues and other lips will I speak unto this people, and yet for all that will they not hear me, saith the Lord.

Do you find it hard to believe God? Will you go on like the earth has been doing so long, trying to become, on independent ticket, like unto God? Or will you this night say, "Lord Jesus, thou slain Lamb, thou alone art my Redeemer. We realize why our country, or any other country or nation, cannot save one person. But Lord, tonight, I place myself in Thy hands as my eternal Savior and Lord! Not only that,

but I enthrone thee as Lord God Almighty which means that all that Thou hast said, oh God, I believe with all my heart unto salvation."

QUESTIONS

1. What is the subject of the sermon based on Revelation Five?
2. What is the seven-sealed book in this chapter?
3. Is there a lost inheritance? What is the purpose of the strivings of man? Will *man* do it?
4. When is Redemption? Give a Scripture with your answer.
5. Did the Empires of yester-year succeed in saving the world?
6. Will Communism save the world? Will Democracy? Will America?
7. What Redeemer is found? How is He a kinsman? What are His three redemptive qualities?
8. In what way is most of humanity more blinded than the ox or the ass?
9. What is meant by "The Latter Rain?"

X.

THE FOUR HORSEMEN OF THE APOCALYPSE.

Rev. 6:1-8.

Day of Judgment—Outline of Revelation—A Series of Translations of Saints to Glory—Worthiest Taken First—Length of the Judgment Day—Opening of the Seals Show Proceeding by Which Christ Judicially Takes the World—First Seal—Wrong Ideas Corrected—Specific Work of First Horseman—Great Revival Among Christians after Judgment Begins—Opening of Second Seal Brings Wars and Bloody Strife—Third Seal Opened Brings Famine—Fourth Seal Brings Four Sore Judgments—the Way to Escape.

Probably Spring to Early Autumn, 1925, if the Covenant dates from Passover of 1925.

In the sixth chapter of Revelation is the description the Holy Spirit gives of *The Four Horsemen of the Apocalypse*. The chapter depicts the opening of the first six seals of the Day of God's Wrath, a day great and terrible—"and who shall be able to stand?"

What a day indeed is the judgment day! As saint and sinner usually think of it, it is thought of as being a single event or perhaps a day of twenty-four hours. But the Day of God's Wrath is not a day of twenty-four hours, nor of twelve, judgment beginning at six in the morning and closing at six in the evening. Scriptures tell us it extends over years: from the day when suddenly, even in the twinkle of an eye, judgment shall begin at the house of God on earth, to the judgment of the wicked one thousand years later before the great white throne. Evidently at different times different groups come before God for judgment.

The Lord himself gave the outline of this last book of the Bible in chapter one, verse nineteen: division one, "things thou hast seen," Christ among the churches, chapter one:

division two, "the things that are"—churches, and churches yet are to this time (March, 1924) chapters two and three; division three, "the things that shall be hereafter"—that is, after the churches. And it is in this last division, a time yet belonging to the future, this picture of the Horsemen of the Apocalypse is found.

In Rev. 4:1, when the call came from Heaven at the end of the church age, "Come," and there was a rapture of some saints through an opened door of heaven, not all saints, living or dead, were taken at that time. Indeed, the Scriptures teach that as not all saints attain to the same degree of worthiness, not all saints have the same rewards in heaven. Plainly there is a series of gatherings of the redeemed to glory, the total of which series constitute the "first resurrection." That the first of these translations is in Rev. 4:1 is evident, (Probably Nisan 17, 1925); then the seventh chapter, verses nine to seventeen, tells of a multitude of Gentiles taken later (Probably Nisan 17, 1926); the fourteenth chapter tells of a summoning of 144,000 Jews (God's seal of whom is recorded in Rev. 7:1-8) as first fruits from Israel; then there is mentioned still another bringing in of those who perish or flee for Christ's sake before the Antichrist (Rev. 16:15—Probably Nisan 17, 1931).

Christ in His discourse of Matthew, chapters twenty-four and twenty-five, sets forth a succession of gatherings home of the redeemed; there is the catching up of the eagle-bodied saints mentioned first (and specifically named as men and women caught up to Christ at His return in Luke 17), then a gathering of the wise virgins later, with a subsequent time for the remaining virgins. Luke 12:35-37 sets forth a series of gatherings in of the redeemed also: a return for some *after* the wedding is mentioned, as a coming for those who are bidden as guests to the marriage supper. A fourth statement by Scriptures of the same doctrine is set forth in Rev. 19:7-9: first, there is indicated a bringing of the Bride

who precedes all other groups, then a subsequent bringing of the guests, with a still later transport of those saved but who are neither Bride nor guests. In a veiled way this three-fold classification is set forth by the Lord who represented Himself as a husbandman going forth to sow and the seed sown brought forth on some soil thirty-fold, on other sixty-fold, and on still other, an hundred-fold—three crops.

Whoever is not "taken" at the first gathering of saints has forever missed the honors and rank of that group and, indeed, has missed forever entering into that body which is the Bride of Christ. They may attain other honors and other rewards but never the highest honors or the highest awards. Whoever is "left" when that first company is "taken" is left not because of some future ministry for which he is needed on earth. Christ tells the why in Luke 21:36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Ah, there is the basis on which taken or left,—*worthiness*! Thus Christ is the authority for the statement that any one not taken at the first of the gatherings in was *not worthy* of the eternal honor of being Bride of Christ! Indeed, so few, it seems, will be taken from the living at the first transport that they will never be missed because of their number but only because of their quality and preciousness!

How much is required in *worthiness* for this high place! Of course salvation by the blood is required,—but yet more. From Eph. 5:23-32 and I Cor. 12:13 it seems the genuine baptism of the Holy Spirit is required—but there is yet more needed. The Spirit-filled life, by which is meant a walk that does not quench or grieve or resist the heavenly Paraclete in His full ministry, will be needed. And yet, though I say it with trembling, more is required. Scriptural authority for this statement, do you ask? Paul, whose conversion we are sure of, whose baptism of the Holy Spirit no one can question, who was indeed "free in the Spirit"—"I thank

my God I speak in tongues more than ye all"—with all this to his credit, said he was yet striving if by any means he might attain a certain high honor-mark! Certainly there can be no higher honor than to be the "Lamb's Wife." Let us trust that he attained that award and will be called forth at the first of all the series that will make up the "first resurrection."

From the seven-fold messages in the Epistles of Jesus, as well as from notes from the Gospel and Pauline Epistles,—it seems this highest group of saints will be made of those who, having put their hands to the plow, never once looked back, never once "backslid," but were victoriously overcoming at every step of the way! How few are such! What a company such would be, indeed, the cream of all saintship! And will not the Bride of Christ, worthiest of all, be just this?

Immediately following the first catching up as recorded in Rev. 4:1, the final tribulation with which this age ends begins. In Isa. 26:19-21, the Lord indicates there will be a transport of at least certain saints before one bit of the indignation of His wrath is poured forth upon an unbelieving world and an apostate church. In Rev. 4:1 we see that transport; in chapters five and six, we see that company crowned and enthroned to judge the world with Christ (I Cor. 6:2), and beginning with this sixth chapter we see coming upon all who dwell upon the earth the woes that Christ urged that all pray always that they be accounted worthy to escape (Lk. 21:36).

How long the Tribulation is, is shown to be seven years from Revelation and Daniel's seventieth week. Revelation describes the supremacy of Antichrist, the treading down of Jerusalem, the prophesying of the two witnesses, the hiding of the sun-clad woman in the wilderness, as being "forty and two months," or 1,260 days, or a "time, times, and half a time"—each term meaning three and one-half years. Daniel

describes these impieties as being the last half of one week—three and one-half days, with other sorrows filling in the first half of the week. As Revelation clearly sets forth other sorrows preceding the final three and one-half years of Anti-christ's reign,—we infer with as much assurance as if the statement were direct, that the preceding woes of tribulation detailed in Revelation fill in three and one-half years, corresponding to the first half of "tribulation week" as Daniel presents. Thus the whole length of that period would be seven years. But Christ promises to shorten the time of this distress (Matt. 24:22) and Daniel indicates it is reduced from 2,520 days to 2,375 days.

THE FOUR HORSEMEN OF THE APOCALYPSE.

Chapter six of Revelation tells us what will happen on earth immediately after the catching away of the Bride of Christ. The opening of the seals shows the judicial way in which Christ will take charge of the earth. This account fills chapters six to nineteen inclusive. As the Lion-Lamb opens the first four seals that lock the little book which has been taken from the hand of the Father, one of the living creatures—hence a raptured saint—calls forth, "Come" or "Go." Straightway a judgment stroke falls upon the earth. The raptured saints are seen throughout these judgment scenes as participating in them as directors. To this agree the prophecies. I Cor. 6:2, "Do ye not know that the saints shall judge the world?" Psalm 149:6-9 says, "Let the high praises of God be in the saints' mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: *this honor have all his saints. Praise ye the Lord!*" And it is this group and this group only, caught up unto the Lord before a single stroke of judgment falls, who will judge the world from first to last. Hence the

necessity for their rapture first. It is this rapture that is the next prophetic event.

What did John see? Power within itself is invisible. Electricity is invisible though we may see its workings as in the light or the moving trolley. As God's power *per se* could not be seen by John, God visualizes it in a series of symbols, horses of different colors. They are not literal horses. What a noble animal is the horse as God's word pictures him! Job 39:19-25:

"Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting."

Imagine the riders of judgment on such an animal, going forth. Zech. 1:8-11 sets forth symbolical horsemen:

"I saw by night, and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom and behind him were there red horses, speckled and white. Then said I, O my Lord, what are these? And the angel that talked with me said, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees and said, We have walked to and fro through the earth, and behold all the earth sitteth still and is at rest."

Or, take that other testimony from the same book, Zech. 6:1-5:

"And I turned and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot were black horses. And in the third chariot, white horses, and in the fourth chariot, grisled and bay horses. Then I answered and said unto the angel that talked unto me, What are these, my Lord? And the angel answered and

said unto me, These are the four spirits of the heavens which go forth from standing before the Lord of all the earth."

Thus horses colored just as these that John sees are said to be simply the powers of the Lord going through the earth on missions for which He called them. Recall how the chariots and horses surrounded Elisha when besieged at Dothan; the horsemen of God that slew Sennecharib's hosts—with a literal, physical slaying though God's agents were spiritual. Is it hard to discern, then, what mean these horsemen of the Apocalypse? *They are simply pictures of the quick, irresistible and consuming power of God going forth upon a guilty, proud and unbelieving world!*

I. Note the white horse and its rider. Some have regarded this a picture of the going forth of the Gospel in the present dispensation. But a conqueror on a charging war steed is not a befitting symbol for "the foolishness of preaching." That is always Biblically presented as a "sower going forth to sow," or as an ambassador, or as a messenger, "angel," as of the seven churches. Three marks clearly reveal the identity of the meaning of this first rider.

Note only this first rider has a crown and he goes forth to conquer. He is, therefore, making recruits and those recruits are *for a crown*. The crown might be Christ's or Antichrist's so far as that. But note the color is *white*—never the color of hypocrisy or of deceit, but always of righteousness and purity. Then his recruits are for a pure and righteous crown—even the crown of Christ. Further, this rider uses as his weapon "a bow," a Scriptural symbol of the Word of God. Heb. 3:8, 9: "Thou didst ride upon thine horses, and thy chariots of salvation" and "Thy bow was made quite naked...even Thy word," O how naked and plain will God's word be immediately after the catching up of the Bride of Christ. When that happens, greatest of all miracles, then people will realize that God means in His word what He says, that now the End has begun, and that it is not to be explained away. What gracious revival will

then sweep the earth—and that is just what is here presented in the symbol of the white horse and its rider. So long have men, even ministers, been theorizing about God's word, explaining it away; but very presently, in the twinkle of an eye, the earth is going to be made to see that God's word means what it says! What a revival then!

A few months ago in my pastorate a saintly woman whom I had known for some time, told me she was experiencing special trials and did not feel victorious in her Christian life. I urged that she come to the church next day, a day of prayer. She came and in a little while she had prayed through to victory. Then, with eyes still tightly closed, in the power of the Spirit, she reached to a nearby table and picked up an immense pulpit Bible which none of us had noticed was there, and I am sure she had not. The demonstration was of the Spirit, to profit withal. Then her body was shaken as if a storm of mighty winds were sweeping everything before it. She clasped that big Bible and seemed to try to hide beneath it from the storms of destruction. As it continued to wage, she held tighter to the Bible, all the while pleading, "Oh, God! speak just one more time, just one more time!" "Lord, if you will speak but once more, I will do anything you say. O now I will obey—speak, speak, oh God, once more!" Ah, presently, immediately following the bodily taking into heaven of the Bride of Christ, people are going to awaken and—cry! The very ones who have so attacked the Book of God—I refer not now to such questions as the inspiration of Deuteronomy or the genuineness of Daniel—the many ministers who have explained away great sections of the New Testament: the Biblical Baptism of the Holy Spirit; the precious sections on tongues and interpretation; "Jesus Christ the same today";—those very ones but tomorrow are going to be shaken by the storms of God's judging chastisements and then will cry, yea, the thousands of "left" Christians will cry,—“Speak just one more time, oh God,

once more! Lord, if you will call us now to tarry until we are endued with power from on high, Lord, if you tell us to lift up our voices,—we will obey. O God, speak once more; yea, call once more to the New Testament Baptism of the Holy Spirit!” And the very ones who now slightly refer to portions of that Book will then run to that very Book to get it between them and the storms.

Do the Scriptures agree to this? that when God pours out His judgments on the earth, there will be a gracious revival? Indeed they do. Read Isa. 26:9; Ps. 64:7-9; Ps. 110:3. In fact, it is following the catching away of the eagle bodied saints that “then” shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom,” that brings the awakening recorded in Matt. 25 when finally even the foolish cry out, “Lord, Lord, open to us.”

But rightly to divide the blessed Word of Truth, I must add that it seems this revival, though world-wide, will only be among the Christians. It seems at the return of Christ for His Bride, every fellow who is left will only become more intense in the realm in which he already is—as to the *Gentiles*; if saved already, he will become vastly bolder and far more godly for Christ; if lost, he will become vastly more wicked. Scriptures setting forth this view are from Daniel who speaking of “the time of the end” says “many shall be purified, and made white, and tried”—I take this to be Christians only, for the remainder of the sentence is “but the wicked shall do wickedly, and none of the wicked shall understand,” to Revelation where time and again it is recorded that “men blasphemed the name of God which hath power over these plagues” (instead of repenting), “and they repented not” (16:9), “they gnawed their tongues..and blasphemed..and repented not” (16:11), and where it is said, “he that is unrighteous, let him be unrighteous still, he that is filthy, let him be filthy still,” etc.

Beloved, I plead with you now to come to repentance while yet the Spirit of repentance is here. Truly of old God swore, "My Spirit will not always strive with men."

II. What means the second horseman? We read—

"And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

Red is the color of bloodshed and murder; the color of hate expressed in vengeance and slaughter. Not an ordinary sword is given to this horseman, but the Spirit says "a great sword." We know we do not err in interpretation of this horseman for it is written of him that he takes "peace from the earth." Fancy such an earth! That would not only mean nation against nation, kingdom against kingdom, and city against city, but within every city klan, club, faction against klan, club, faction in the same city—and yet more, man against man. When God says He will take peace "*from the earth*" He means what He says—peace will not be found in one solitary home, or in one bosom on earth or else peace would yet be on earth! II Chron. 15:3, 5 tells of a time slightly approximating such a condition but in Israel only. Of old God threatened to "call for a SWORD UPON ALL THE INHABITANTS OF THE EARTH" (Jer. 25:29)—and in the tribulation it will be fulfilled.

How earth now is making preparation, day and night, even in our own cities, for such a taking of "peace from the earth"; how one clan is preparing to strike another clan, one knight against another knight,—yea, these secret meetings are engaging our largest auditoriums making haste to complete their preparations. But He who hinders, the Holy Spirit, is yet here, and not until the removal of the Bride of Christ will this horseman dash out. Isa. 26:20-21 says at that time the earth will no more cover her slain.

III. But there are worse things yet to follow. Consider the third horseman:

"And I beheld, and lo, a black horse coming forth and he that sat upon him has a pair of balances in his hand. And I heard a voice in the midst of the four beasts say a measure of wheat for a penny and three measures of barley for a penny,"

—or rendered more exactly, a "*choenix*" measure for a "*denarius*," the price. That gives a half pint of grain for a man's working wage for a whole day's labor! What will become of loved ones then dependent upon the laborer? Starvation indeed!

Black is the color of death, of mourning, and in the Bible for mourning account of death by starvation. When Jeremiah (chapter 14) caught a vision of Judah "black unto the ground" it was "concerning the dearth." Lam. 5:10, "Our skin was black like an oven because of the terrible famine." And again, it is written, Lam. 4:9, "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field."

Note John first hears Heaven call out the price and straightway the commodity is selling at that price on earth. How little do people think God has anything to do with earth's prices! Prices vary, millions haggle over them, declaring supply and demand, weather, money values determine it all. But who determines these? These things so happen on earth because Heaven announces it. Is bread plentiful in your home, easily within buying reach? It is because God so orders it. Oh how at every meal every family in the land should return thanks to God!

Only the oil and wine are not touched—the tree and the vine which will grow without special care and cultivation. Indeed when peace is taken from the earth, and all rampages with slaughter and murder, crops and fields will be neglected and only the vines that will grow of themselves will be all there is to bear. Just as war-torn Russia is being swept by famine for these successive years although that country is the earth's greatest grain land.

IV. In conclusion, just when we think the worst in color has come—a greater hurt appears.

"I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

The color here translated "*pale*" is "*kloros*" and means death-green, a *cadaverous color*. It is a leprous color—the word describing that disease in Lev. 13:49; 14:37. Properly it means green and is so translated in this very book (Rev. 8:7; 9:4) and in Mark (6:39)—the very word used here. In classical Greek the word is sometimes used to denote a wan and deathly expression that covers a face when "scared to death." It means a greenish ghastliness, the color of a corpse, the color of putrefying flesh! It describes this horse as unspeakably more horrible than any of the others. It is pestilential death. It is death by four judgments: *Sword, starvation, pestilence, wild beasts*. In Ezek. 14 the Holy Spirit calls "the sword, and the famine, and the noisome beast, and the pestilence" God's "four sore judgments." Very soon all four of these "sore" judgments will be loosed to run unbridled upon the whole earth.

Note that each of these curses issues in the other with a natural sequence, advancing from the lesser to the greater. Universal butchery and war inevitably, through neglect of the lands, issue in universal starvation from famine. This curse produces the next,—pestilence, for the bodies weakened by lack of nourishment are too weak to throw off attack of disease hence the universal wave of pestilential death. All these three curses operating so reduce the number of men and reduce the strength of those who do remain that they cannot keep in subjection the wild beasts who now rapidly multiply and come forth to prowl upon human bodies, dead and living. And God calls them "my four sore judgments which I will send." Beloved, remember when they come, they typify in vividness before our eyes what has been the

spiritual conditions of our lives—starved when many were thinking themselves rich; wrecked by pestilence and prowled upon by beasts when many thought themselves well and safe. How such fulfillments will prove in thunder tones the reality of God, that He said this dispensation would so end, even many centuries ago He spoke it. Yea, “Seek ye out of the book of the Lord and read; no one of these shall fail!”

Yea this is that time that Jesus foretold as “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” And “except those days should be shortened, there should no flesh be saved.” Matt. 24:21-22. This is that time of which Jesus says “Watch and pray ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Lk. 21:36. Not all Christians will escape; were that so, Christ would have used some such words as these: but rejoice ye, for all shall escape. Ah, no! John “in the Spirit” in the Day of the Lord sees those counted worthy to escape all “caught up” in Rev. 4:1; he sees others, Christians, who were “left” then being martyred for Christ’s sake, being beheaded by Antichrist. He sees a great group of Christians, latter part of chapter seven, come up “out of great tribulation” and they are not people who were saved during tribulation but, in Bible language, people who had “washed their robes” in the tribulation. Washing robes is not the Scriptural term for conversion: that is “a new heart” (as in the Old Testament) or “born again” (New Testament). Always a heart-matter, a second birth, is conversion, never a matter of garments. And yet “washing robes” is a Bible term—the term for Sanctification. Salvation is a matter of the heart and has to do with the new birth; sanctification is a question of the walk and has to do with garments.

Tonight God’s mercy is yet extended to you and I plead with you to embrace it, treasure it, treat it not lightly! God’s

mercy is giving every one of us the pure air we breathe, and yet some turn it out of the lungs with a curse. That is the way some are doing God's mercy tonight. Tonight, He is protecting you. He is giving you health. His mercies are performing miracles every minute in your body. The very work of your ribs and chest that have to be raised for every breath you breathe while you hear or read these words,—you could not do for yourself; but God does it for you, giving you breath after breath. And yet, for all that, many of you even now tread under foot God's Son and count His blood an unholy thing and even now do despite to the Spirit of Grace, treating His name as a plaything!

Consider your wickedness, oh woman, refined, cultured, educated, maybe a gentle mother and a faithful housewife,—consider your wickedness in persisting in walking your way without Christ. What are you doing in such a walk, even if it be gentle? It is nothing short of your looking into the face of God, moment by moment, and speaking back, "Thou, oh God, art a liar! Thou hast said, 'except ye repent,' Thou hast said 'the blood of Christ Jesus only can redeem,' but I tell Thee I need not the sacrifice of Thy Son—I need not His bloody body! I need not *His* work,—I can atone by mine own culture, refinement and gentleness as mother and faithfulness as wife!" But note, think not you can reject God's Son and have the friendship of God. We may do that with earth families, but God has said the blood of the covenant is essential. And when we say "No, we can manage," we call not the Son but the Spirit of Grace who woos us a liar! And God the Father who gave the Son, a liar! And also the Son, who bears the same testimony, thou dost label "false." Oh hide you, this night, in the blood of Christ, for the storms are coming!

And yet, it is the testimony of Christ that not all Christians will escape. Such degree of "worthiness" is required that few, indeed, attain it. No one who stops short of *every*

call God makes will "escape all." Rather in such an one will be fulfilled God's word,—“that servant that knew his Lord's will and did it not shall be beaten with many stripes.” And then, when thou dost reach heaven, never, *never*, NEVER! wilt thou have the rank and reward and place thou couldst have attained if thou hadst hearkened to all He said unto thee!

Come now for salvation; come now for the Baptism of the Holy Spirit; come now for any work of Grace that your life needs for now He calls but not always will His Spirit strive with us.

QUESTIONS

1. How long is the "Judgment Day?"
2. Restate the inspired outline of Revelation.
3. Restate and locate in Revelation the three Gentile translations and one Jewish that will constitute the "First Resurrection."
4. Why are some Christians left at the first translation? At the second?
5. How long is the Tribulation?
6. What is the subject of the sermon on Rev. 6:1-8?
7. What is the meaning of the White Horse? Point out the three details of the Scripture here that lead to this interpretation. Cite other Scriptures that confirm this interpretation.
8. Will it be a revival among the Christians, the Lost, or both? Give Scriptures that back your answer.
9. What does the Red Horse mean? Where do Isaiah and Jeremiah confirm this interpretation?
10. What does the Black Horse mean? Why are the oil and the wine not touched?
11. What does the Pale Horse mean? What are God's four sore judgments? Show how each leads to and produces the other, in the order they are named in Rev. 6.
12. Will America be an exception to God's declaration that the Tribulation will be universal (as to the world)? Will she, then, escape the Red Horse? The Black Horse? The Pale Horse?
13. How is it people are ever placing a higher valuation on their works than on Christ's blood? Are you yet doing this?

XI.

MARTYRDOM IN THE COMING TRIBULATION AND NATURAL JUDGMENTS

Rev. 6:9-17.

The Saints' Share in Judgment—The Fifth Seal: Martyrdom—The Testimony—Death Is Not the End—Future Destiny Determined Now—Verdict of the Scriptures on Heaven and Hell—Sixth Seal—Condition of Society—Today the Time of Grace—The Rock of Ages.—Probably Autumn and Early Winter, 1925, if the Covenant dates from Passover of 1925.

I. With what moment to saint and sinner is the judgment brought forth upon the whole earth with the breaking of each seal, with the blowing of each trumpet, with the emptying of each bowl of God's wrath as recorded in connection with the return of Christ Jesus to earth to purge the earth of the Usurper and to reign supreme as Lord and King Himself. We have noted, however, that not one of these judgment curses fall before a catching away from the earth of the worthiest living saints who shall escape all; but immediately after that resurrection and translation, straightway judgment which began at the house of God, spreads to the whole earth. We have seen further, that the raptured saints share in the execution of the judgment, calling forth "Come" or "Go" for every judgment stroke. "Do ye not know that the saints shall judge the world?" (I Cor. 6:2).

The breaking of the first seal brings a great awakening to Christians "left" at the return of Christ; the opening of the second seal ushers in the world-wide warring, not simply of nation against nation, but every man against every man; the third seal brings forth famine everywhere, the fourth death by pestilence, sword, famine, and the wild beasts. Further each of these woes "come upon all the world, to try them that dwell upon the earth" according to the sure

word of God.. There is no place of escape upon the earth. Yet some did escape all, according to God's sure word; not by death, but by a translation (Rev. 4:1-2) just preceding the first outbreak of the tribulation.

We find there is a marked difference in the way the fifth judgment curse is ushered in and in the manner in which the preceding four came upon the earth. At the opening of each of the others, a horseman and rider came forth; at each of the others, the raptured saints in heaven called for the judgment to "Come" and straightway it came. But for the fifth seal there is no horse or horseman, there is no command from Heaven for the judgment to come that does now come. John simply records, "When He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Plainly this is bloody persecution of those who witness for Christ when once the Day of the Lord sets in. The whole population of the earth has been labeled by Heaven "unworthy to escape all" and the Christian who was walking unworthily at his Lord's return has to suffer now for his unbelief of the past. Evil and depravity will rule the world unhindered, the Holy Spirit having withdrawn, and particular violence will develop in the direction of every one who does then profess the name of Christ. And thus the fifth seal reveals persecution unto death. Of course no command comes from Heaven for it, martyrdom of Christians never comes from above. It is from beneath. Heaven has only to permit it, and it begins its destruction.

II. But it is the cause in which one meets death that determines whether or not one is a martyr. Multitudes die under the preceding seals, multitudes are slain under the seal of the red horse, but not one of them is called a martyr. Why are these under the fifth seal called martyrs? It is the cause for which they meet their death. They "*were slain for the word of God and for the testimony which they held.*"

This clearly indicates that there is some particular testimony that some will hold in the beginning of tribulation that will be especially obnoxious to the powers that are in control. When we realize that then is the time of the Antichrist and that the Holy Spirit has withdrawn His hindering power, and that the judgments of God are being poured out on the earth, is it hard to discern what that testimony is? It is the testimony that these plagues are the judgments of God and that this is the judgment day and that he who now claims to be Christ is Antichrist instead. Of course the powers in control cannot tolerate such witnessing and when the testifiers will not cease when commanded to quit their preaching of such a message, then they must be silenced, and they are. Many who have been prominent as Christian leaders and at the same time leaders of great success in the affairs worldly, never having been regenerated, cannot stand such preaching either and they give aid to the martyrdom. The unworthy Christian, left behind, is now awakened and realizes the true situation and accordingly cries the message aloud everywhere. The Scripture is the authority for the statement that they, though it is the twentieth century, are slain "for the word of God and for the testimony which they hold."

This time is yet future but is at hand. The fifth seal comes fifth and not even the first seal is yet torn open (February, 1924). Not until "after these things," that is after the churches have run their course, do any of the things from Revelation Four following happen. Besides, John says it is in the Lord's Day that these things happen—not in man's day. Regardless of how civilization has advanced, regardless of opinions contrary-wise, the Lord says this church age will terminate in universal martyrdom for Christians who hold "the word of God" and testify accordingly.

III. Note the condition in which John sees them. "I saw under the altar the souls of them that were slain for the word of God." "And they cried with a loud voice, saying."

Oh how plain is the proof here that death does not end the quest or existence of men but is a mere shifting of residence and a change of conditons. It does not end consciousness, it does not render speechless. We are just as conscious after death, in fact more so than before death and continue so to be.

There is no changing of condition in the beyond; no praying out of purgatory. Now is the only day of grace. When death overtakes any one of us, he is more conscious than ever before, more widely awake, he does not cease to exist. Far better were it for some people if death meant cessation of existence. But not so. The Lord on the cross said to the thief beside Him, "To-day shalt thou be with me in paradise." Paul says (Phil. 1:21), "For me to live is Christ: to die is gain." Death for the thief and for Paul meant an *instantaneous* gain,—that same day in Paradise. Not "gain" would it have been for that mighty Apostle if he should have to sleep within the grave as to his soul for the centuries. "For me it is better to depart *and be with Him* but better for you that I remain with you," said Paul.

But these were righteous men. What about the lost? Are they in torments at once, consciously so, forever so? Luke 16:19-24: "There was a certain rich man . . . the rich man also died and was buried; and in hell he lifted up his eyes, being in torments and seeth Abraham afar off . . . And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Ah, in hell they cry. He who goes to hell takes with him his voice. Oh, the crying there, the screams! Not only voice and tongue, but feelings are carried to hell.

Dives begged for one drop of water! But worse yet, listen to Heaven's reply,—“Remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented.” Ah, the memory is taken to hell. How then God's voice will speak to those in hell, “Remember, remember, remember!” With eternity in which to recall and a conscience then more thoroughly awake than ever—horror of that! I am sure such an one will finally recall every word of every sermon ever heard; every word of every conversation, the face of every personal worker who ever approached you, his words, in fact, every appeal and warning Heaven ever sent you! Oh, death does not end all, death begins all! Eternal torments beginning at once for the rejectors of Christ, eternal joy and glory unspeakable at once for those washed in the blood of the Lamb, is the Bible verdict for all.

IV. The question these martyrs ask is not wilt God avenge us, but “How long till Thou avenge us, oh God!” They are aware that now is the judgment time; they know God is going to avenge them. Their question is when. Note the fact that they describe their murderers as yet living on the earth is proof that this slaughtering has just happened—not in the dark ages, but under the fifth seal of tribulation which belongs to the Day of the Lord.

They receive comfort. Not only a blessed garment is given them, but the answer, “Be patient till your fellow-workers who are to be slain are slain” brings comfort also. These words tell them that what they preached and were beheaded for is true, it is not condemned by the Lord. It further tells them that that message is still being preached,—its proclamation ceased not with their martyrdom, that the message cannot be stopped. It tells them that recompense shall be measured out in full presently.

V. The sixth seal is opened: there is a great earthquake, the sun becomes black as sackcloth of hair, the moon

turns into blood, the stars of heaven fall, the heaven rolls up as a scroll, every mountain and island is moved out of its place! What scenes! Yet, beloved, I must remind you of the literalness of these happenings. Search ye out the things written in the word of God, said Isaiah of old, not one of them shall fail! With what fear shall the souls of men at that time be frigid! Says the word of God at that day *slaves* will cry out—which shows Democracy will not conquer the world; *kings* will want mountains to cover them—autocracy then will still be in sway over some parts of the earth. *Captains* cry—then military occupations, wars, shall not have passed away before the coming of Christ. And as Christ's return is at hand, even as the Springtime, is not just this what He finds, as was written by the Holy Spirit in this book nearly two millenniums ago? *Democracy, free-men, slavery, autocracy, armies*,—all existing to this night!

Oh how the human race is ever the same! But in the day of God's wrath Science and Scientists will not explain away the phenomena, but from the least to the greatest they attribute these disasters to the wrath of "Him that sitteth on the throne." In their so-called wisdom of the past, "learned" men of science have jeered at any direct control of this world and "nature" by an almighty, personal God. But now they realize He is interfering first hand. Like a terrier as it takes a rat by the back of the neck, God so shakes the earth in one rigor that "every mountain and island were moved out of their places." Men at once know who it is that is doing the shaking, but instead of crying out, "Oh God, forgive us for trampling under foot the blood of Jesus, for doing despite unto the Spirit of Grace," they cry, yea, *pray* to the mountains, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!" The Lamb! Ah that is Jesus, God's Lamb offered for men's sins, and men will then real-

ize it is God's Lamb, even Jesus, that is returning to judge the world. "Hide us" is then their plea.

Ah, beloved, it is indicated by this Holy Book that the Lord catches up the few that have made ready for Him at His coming, who have left all and followed Him, even whithersoever He goeth. A gracious revival sweeps the world immediately after this translation, but it seems to be a revival among Christians only, making stronger and more worthy those already saved but walking unworthily at the Lord's return. Time and again in this book, during the Day of the Lord, we read "they repented not" . . . "they repented not" . . . "they cursed God" . . . "they prayed" but it was to the rocks and mountains to fall upon them to hide them from the returning Christ.

Truly indeed the Lord has sworn, "My Spirit will not always strive with man." Thinkest thou the Lord will not fulfill this word? Come to repentance to-night. Not only to those who have never washed themselves in the blood of Christ do I make an appeal here to-night, but there is an appeal to us all: come nearer and yet nearer the Lord, however near you may already be,—nearer yet. Come to the Baptism of the Holy Spirit! If you are baptized by the Holy Spirit, press so near Him that you are free in the Spirit. And then, come yet nearer, God pleads with you. "Draw near to me"—as near as you will,—"and I will draw near to you," saith the Lord to your soul just now. Presently earth's wisest men are going to be praying for the rocks to hide them. Oh pray now to the Rock, that Rock of Ages which is cleft for thee to hide thee from these very coming storms!

QUESTIONS

1. What is the sermon subject from Rev. 6:9-17?
2. What is the Bride's share in the Judgment?
3. What is the fifth seal—what so indicates it?

4. How does this seal differ from the preceding four in its introduction, and why?
5. What constitutes martyrdom?
6. What is the testimony for which they are slain?
7. When is the time for this martyrdom? What in the Scripture indicates it?
8. What Scriptures show that death does not end all?
9. What Scriptures show the gain for the righteous is instantaneous?
10. What Scriptures show the suffering and torments of the wicked begin straightway after death?
11. Do you believe the testimony of God?
12. What do the lost take with them to Hell according to Lk. 16:19-24?
13. What question do these martyrs ask? What comfort do they receive?
14. What is the first result of the opening of the sixth seal (told in Rev. 6,—two other results being given in Rev. 7)?
15. What is the state of society under this sixth seal according to Rev. 6?
16. What will the brainiest and most learned lost men living at that time do?
17. Ask yourself the question, Where will *I* be at that time?

XII.

TRIBULATION SAINTS: ISRAEL

About December, 1925 if the Covenant dates from Passover of 1925. Rev. 7:1-8.

Location of This Scripture—Importance of the Subject—Wrong Interpretations Corrected—First Fruits of Israel—After Fulness of Gentiles What? The Seal—Its Nature—The Angel—What Is the Seal?—Its Purpose—God Not Through with the Jew—Seven Future Jewish Prophecies: Remembrance—Repentance—Return of the Lord—Regathering of Israel—Regeneration—Recompense—Replenishment—Day of Jacob's Trouble—Jesus Christ the Jews' Best Friend—Antichrist at Hand—His Use of Scripture—Importance of This Time to the Gentiles.

Tonight I call your attention to the first section of the seventh chapter of Revelation, the book that God in the first verse says deals exclusively with one subject: the Apocalypse or visible coming of Jesus Christ, when every eye shall behold Him. This book tells how that coming will affect everything on earth, below the earth, and above it, beginning with the judgment of the churches, recorded in chapters two and three. "For judgment must begin at the house of God." 1 Pe. 4:17. After judgment falls upon every church in the world in the twinkling of an eye, the judgment strokes begin to fall upon the earth as the successive seals are broken from the deed of our forfeited and lost inheritance. The breaking of the first seal brings a mighty revival of sanctification to those Christians "left" because they were not counted "worthy to escape all;" the second brings war world-wide and bloody strife takes peace "from the earth;" the third ushers in world famine, the

fourth, God's four "sore judgments," the fifth, martyrdom of Christians. The sixth gives us a three-fold picture: the judgment poured upon sun, moon and stars; the sealing of 144,000 Jews; the translation of a multitude of Gentile Christians "out of great tribulation."

In studying the sealing of the 144,000, note three topics:

- I. Who the 144,000 Are.
- II. Their Seal—Its Nature and Purpose.
- III. God's Place for the Jew.

This chapter begins "After these things" (A. V.) or "After this" (R. V.); that is, after the opening of the first six seals with their attendant results as has just been recorded in chapter six. It is after the universal warfare of the second seal, after the famine ravages, the inroads of pestilential death, the beginning of the martyrdom of Christians and in conjunction with the phenomena of sun, moon, and stars under the sixth seal,—this sealing of the 144,000 takes place. The Tribulation has thus advanced until it has become general, world-wide. But in the midst of its growing fury God halts its on-march,—His mercy is manifested in the midst of His wrath with the call, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

O the meaning to the Gentiles of the return of Christ! It means that the "fulness of the Gentiles" (Rom. 11:25) has come in,—their time ends for awhile at least—and the time of Israel's re-establishment begins!

Let us with solemnity approach this mighty subject, realize the presence of the most high God and that herein we deal with His thoughts and with His purposes.

I.

Who are these, then, for whom Tribulation itself is halted? Many Christian scholars fall into confusion here because they miss the Lord's key to this book in chapter

one, verse nineteen. Remember that Christ labels whatever comes after the first of the fourth chapter of Revelation as that which shall come to pass after the church age. Then instead of trying to find these 144,000 among things that now are or have been, we would remember that they belong to the Day of the Lord which is yet future, taking place after the catching up of the Man Child. Some there are who take this company as an indefinite group meaning all the saved; but since this number is divided into twelve sections, they then try to locate the twelve sections among major denominations, etc., and their confusion increases. By what authority could this number be said to be indefinite when 144,000 is a very definite number; by what authority do we try to locate these things in man's day when plainly they belong to the Day of the Lord? This sealing happens under the opening of the sixth seal and to this night not even the first seal has been opened, for the rapture of the church has not yet happened (4:1) but churches yet are.

If we take it that the Lord means Juda, Gad, etc., when He says Juda, Gad, etc., then at once we know who these sealed ones are. The Bible is the authority for the statement that they are "of all the tribes of the children of Israel." I am aware of the fact that there is a sense in which the Christian is a son of Abraham in that Abraham is termed the father of all the faithful. But never in that way do I find the Holy Spirit labelling a man at conversion as to indicate he is of the tribe of "Juda," another of "Gad"—but simply of Abraham. The Lord here seals 12,000 out of each of the tribes of Israel; suppose the Lord does do such (as He here says He will do under the sixth seal of tribulation)—how else can He say that He does except to say that He does? And that is just what He does here. The highest order of saints we find were translated in 4:1, before one stroke of judgment had yet fallen on the

earth; these are on the earth in tribulation during which God seals them. They are not, therefore, of that group who constitute the Bride of Christ who reign with Him and rule with Him. That group of saints and this group of 144,000 are seen together in the company of each other in the 14th chapter of Revelation, but each group separate and distinct from the other.

In the fourteenth chapter of Revelation this company of 144,000 are called "first fruits." Evidently they are not the first fruits of the saved who constitute the church, for in the fourth and fifth chapters of Revelation we have a detailed account of the first fruits of the redeemed, caught up unto heaven. These then must be the first fruits of another order, of another kind of call.

What do the Scriptures teach of another call after this dispensation? Never another chance for the wicked dead. But another gathering is declared. The Bible teaches there is such a thing as a "fulness of Gentiles" and when that fulness is reached God's plan swings back to Israel. Consider the eleventh chapter of Romans. In Romans eleven the Holy Spirit says "that blindness in part is happened to Israel," in this dispensation of grace, "until the fulness of the Gentiles be come in" and that this partial blindness will last until then. But the Scriptures also declare that with the realization of the fulness of Gentiles, Israel's partial blindness will be removed and then she will come into the fulness of salvation. How marvelous will the result be! Even the dead will then be raised. God Himself argues, in that chapter, that if we receive such blessings now, while Israel is in partial blindness, seeing only dimly, He asks what will be the blessing when Israel is restored except the raising of the dead. In fact, the Scriptures speak of a former and latter rain. There was a special out pouring of the Holy Spirit at the beginning of this dispensation, and there is a special outpouring now at the end of this age.

These outpourings the Bible calls the "former rain" and the "latter rain." But when the Jews return to God, God says He will pour out on them both the former and the latter rain in one month! I have heard some evangelists err by speaking of receiving *both* the former and the latter rain now. But note that this is a blessing of Israel and in the great tribulation at that. Theirs will be double the anointing received by early apostle (the former rain) and by last day apostle (the latter rain), for Israel will receive both the latter and the former blessings at one time.

Romans eleven continues, "For if thou wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches be grafted into their own olive tree?" Israel is coming, she will swing back in full. "I would not, brethren, that you be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "For this is My covenant unto them, when I shall take away their sins." Yes, it is Biblical even to the doctrine that of the Gentiles there is a "fulness," a set number. No man knows the number, but the Lord says "fulness of the Gentiles." There is never a fulness unless there is a limit. O if I was a Gentile to-night who is not saved, how I would run to the altar of God for salvation now!

I do not take this statement "All Israel shall be saved" to teach a second chance for Israelites dead and buried. "As a tree falleth it shall lie." "The soul that sinneth shall die." "The wages of sin is death." It refers to a future time when all Israel living at that time shall be followers of their Messiah and not His rejectors, as there comes a

time when all Gentiles shall also call on Him and righteousness shall cover the earth as the waters cover the sea.

II.

What is the nature of the seal given to the 144,000?

1. Note first, it takes place while they are on earth to protect them from coming tribulation woes. Tribulation does not rage in Heaven. It rages on earth and its people are where tribulation is rampant. God says of tribulation, "Cease till I seal certain ones, my servants, that they be not hurt by the coming woes that are worse." So this sealing takes place on earth.

2. Next, it involves taking a conspicuous and observable mark. A seal is always a conspicuous mark which is quickly and easily observable, whether it is for a document, a letter, or a person.

3. This seal is divine in character. It is here called the seal "of the Living God."

4. It is imparted by an "Angel." Many take this Angel to be none other than Jesus Christ. You remember "angel" simply means "messenger" and Jesus Christ is the chief of all messengers that ever came to earth. Further this One is said to have "ascended from the east" and how Christ's coming is always connected with the east just as the sun and the stars proceed from the east to the west. This angel commands the other angels. Such would be fitting for Jesus' authority is over all. Finally, it is He that places this seal upon them and as John the Baptist preached when introducing Jesus, "He that come after me is mightier than I, and I am not worthy to untie the latchet of His shoe and He it is that shall baptize you with the Holy Ghost and fire." So Jesus is the One now, according to Scripture, that baptizes with the Holy Spirit every person who receives such baptism.

5. This leads to a question deeper yet,—*what is the seal?* The seal of God for His people is the Holy Spirit's baptism. We find that Jesus, when He came and started His ministry, was baptized by the Holy Spirit who descended as a dove and rested upon Him, empowering Him for His ministry. We find Paul writing to the Ephesians, 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Here, plain out, is the way the sealing takes place. This is only for those saved. The baptism of the Holy Spirit can come only *after* one is *already* saved. In Eph. 4:30 it is written: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Many other Scriptures might be given to show that the seal of the believer is the Holy Spirit's coming in a special way. The Jews are going to come to this very place—not only to repentance and faith—what revivals!—but they will receive the baptism of the Holy Spirit! Everything you ever saw about the work, baptism, and manifestation of the Holy Spirit according to Scripture for either the former or the latter rain, will be slight compared to what the Jews will receive, for, it is written, they will receive both the latter and former rain in one month! What prophesying! What boldness! What miracles! How all Israel shall sing,—

"I know the Lord, I know the Lord, I know the Lord
Laid His hands on me!"

And God shall return to Israel. What a mystery there is here. Israel shall look upon Him as the only and incarnate Son of God, even upon Him whom they pierced, and will receive Him as Savior.

6. *What is the purpose of this sealing?* It is an act of God's mercy. It brings mercy not only to the sealed ones

but to all. "Hurt not the earth . . the sea . . the trees"—the whole advance of tribulation is halted and stopped until the sealing of the 144,000 Israelites is done. The most wicked are ever receiving the blessings of God because God's people are yet upon the earth! That is the only reason that the judgment is not now sweeping this earth until no man can survive it. The only reason God causes His sun to shine, His rains to fall, and nights to come with refreshing rest,—is because there are some who are righteous on the earth. Righteous people are the "salt" of the earth. The reason the sun, moon and stars shine, the reason of all the blessings of the showers of spring, why grasses and flowers grow, why trees and vines bear fruit, is because there are some real Christians here on earth! Were it not for them, this whole world would putrefy in less time than it takes to tell it. Yet all are spared as yet because the salt of the earth is here. Thank God! Here the whole earth is the recipient of God's mercy because there are on earth some who are God's servants and He wants to seal them. While the sealing of this group brings mercy to all, its ultimate purpose is the blessing, security, and assurance it gives the sealed ones, these Jews.

III.

Observe, then, that God is not through with the Jew. *The most glorious part of the Jews' history is yet before them*, yet future to us all. O man, despise not the Jew! Christ was a Jew; every one of the apostles was a Jew; every book of the Bible was penned by a Jew and salvation itself is of the Jews. (Romans 9:4, 5; 3:1, 2.) God is not yet through with the hosts of Israel. This is why Israel is so perfectly preserved to this night; though scattered all over the world, though persecuted unto death—Israel is like Moses' bush—ever burning but not consumed! She is preserved by the Lord because the Lord is not yet through with Israel as a whole.

PROPHETIC OUTLINE OF JEWISH RESTORATION

Turn to the book of Deuteronomy, chapters twenty-eight to thirty inclusive, and note there the outline of God's prophesy concerning Israel which is yet future, reaching from now to the full restoration, and describing its order. God says: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will "bless" and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." Then follows a catalogue of blessings for obedient Israel. But beginning with the fifteenth verse we read: "But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee and overtake thee"—and then one finds the curses for disobedient Israel, the curses Israel is now suffering, night and day. Dispersion is named—"thou shalt be removed unto all the kingdoms of the earth"—what kingdom is there that has not the Jew in it?

Look now at the thirtieth chapter. From verses one to nine we read seven marvelous prophecies of God concerning Jacob, yet future.

1. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, thou shalt call them to mind among all nations, whither the Lord thy God hath driven thee." Ah, here is the first prophesy of the restoration—*Remembrance*. While yet scattered among the nations, Israel shall "remember." She will recall that it is just these very curses she is receiving in Dallas, in Bagdad, in America, in Russia, in Britain, in no nation excepted. Yes, the Jews are suddenly coming into an awakening of *remembrance*—of what God has said! Are

they beginning to feel that way now? Are they beginning to recall God's word?

2. "And thou shalt return unto the Lord, thy God, and shalt obey His voice according to all that I command thee this day." Here is the second prophesy: *Repentance*. After remembering, Israel will begin better to observe God's word to them.

3 and 4. The third and fourth prophesies are given in one and the same sentence: "The Lord thy God will turn thy captivity, and have compassion upon thee and will return and gather thee from all nations whither the Lord thy God hath scattered thee." *Return of the Lord, and, the Regathering of Dispersed Israel*.

I am aware of the fact that there are some who think the Jews must first be returned to the Holy Land before Christ comes. Such err, not knowing the Scriptures. The Scripture testifies first "the Lord, thy God, will return"—there is the second advent—"and gather thee from all nations"—there as subsequent to the return is named the regathering. God knows the value of words and arrangement. And had it been otherwise He would have said "I will regather and return" but instead He says that He will "return and gather."

A short time ago when all nations practically were in a warfare against each other, they realized one of the greatest factors in deciding the war would be the attitude of the Jews who are present in great numbers in every country. To get the favorable decision of the Jews, the Allies pledged pledges that would not be "scraps of paper"! They made criticism of Germany because she spoke of a certain one of her treaties as being only a "scrap of paper." "We pledge you we will give you the Holy Land when the War is over if you help us" was the sure and honorable word of the Allies. The Jews gave their co-operation to the Allies, the Allies won, they took the Holy Land, and yet, to this day it has not been

given to Israel! I find some Christians who say Jerusalem is no longer in the hands of the Gentiles: the Allies have it! Why the Allies are Gentiles as much as Turk or Arab. The United States of America is as much a Gentile nation as is the nation of Turkey. Gentiles are today holding Palestine as much as it was held by Gentiles when Turkey had it. Though the Allies did sneer at Germany about her pledges being 'scraps of paper' and promised the Holy Land to Israel for her co-operation, Jacob has not yet his own though the war has been over many years. And though the Allies swear it time and again, it will never be done till God comes and makes the nations give Israel her territory. That is the way it is put here. God says, He "will return and gather," will see that it is done.

O Jacob, in rejecting Jesus the Christ as the Messiah, you are really rejecting your only defender! When you crucified Him, you crucified your only real Friend! Oh, now He loves you even in your wandering, even in your partial darkness, even He who speaks to you tonight, receive Him! He comes shortly and He is going to see that you are restored to your beloved land.

5. The fifth prophecy: "And the Lord, thy God, will circumcise thy heart." That is *Regeneration*. When will this prophecy be fulfilled? We find this divine order: Remembering God's words, Repentance, Return of the Lord, Regathering of Israel to her own land and not until then Regeneration.

6. Now comes the sixth prophecy: "the Lord, thy God, will put all these curses upon thine enemy." There is *Recompense*. "Vengeance is mine, saith the Lord. I will repay." Here recompense is poured out on the enemies of the Jews, on them that hate them, on them that persecute them.

7. The ninth verse gives the seventh and final prophecy yet future concerning Israel. "And the Lord, thy God, will make thee plenteous in every work of thy hand, in the fruit of

thy body, in the fruit of thy cattle, in the fruit of thy land for good." This seventh prophecy is *Replenishment*, for Israel.

JACOB'S TROUBLE

And yet, O Jacob, it is right that I remind you that between verse two and verse nine, between your regathering and your replenishment, there comes to Israel the worst trouble Israel ever had. That time is described by the Lord as "the great tribulation" (Matt. 24:21) and is known as the "day of Jacob's trouble." Matt. 24:21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Jer. 30:5f: "For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." In Daniel the twelfth chapter are these words: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." But what chastisements will Israel receive before she is delivered!

You remember Christ said you reject Me who cometh in the name of the Father, but there will come one in his own name and him you will receive. Antichrist will come, not in the name of God, the Father, but in his own name. Then indeed will be the day of Jacob's trouble and except that mighty guardian angel, Michael, whom the Lord himself speaks of, stood up for Israel, no one knows what would happen.

I frequently hear people say "do not help the Jew back to the Holy Land in his unbelief. Remember the Lord drove them from thence because of their unbelief; shall we help them back when even yet they are unbelievers?" Yes. We find the return of the Lord for His people first, then the regathering of Jacob still in unbelief and after they get back is regeneration, circumcision of the heart. God is going to deal with that nation as a parent frequently does with a child. Sometimes before punishing a child he is taken to the place where he wrought his error and made to see it right where he did it and there the punishment is given. So God is going to return, regather Israel from all nations, regather her right to the very place she crucified Christ. And there, at the place of her worst sin, God is going to pour out His worst chastisement. O Jacob, Jacob, He whom you rejected to this night is your only Friend, even Christ Jesus! He now awaits you, He now awaits you! He comes! He comes!

"Ah!" you answer; "one time we thought He had come, even Messiah, yet it could not be He—for He took the cross." And now you wonder if He ever comes. Will He actually ever come? He is coming, Jacob. He comes! But first there is going to come one in his own name, claiming to be Him, claiming by his mighty works of healing, by his miracles which scientific men shall pronounce genuine—this imposter passing himself off for Christ will come in his own name. O Jacob, watch, lest you receive him!

And Jacob, here tonight, the chief way of telling the falsity of the one who comes first to you will not be by his words or his works for he shall be both eloquent and mighty. Perhaps many who are in our midst now as Gentiles, even some of them church officers, will regard him as Jesus Christ returned and will fall down and worship him. But here is your chief defense and for all others left behind: *Christ will come back in the fashion in which He went away.* As He went up literally, visibly, so shall He descend literally,

visibly, yea, "every eye shall see Him!" Not so with this Antichrist. The first thing we know of him it will be noised abroad that Christ is here—in that desert, in that conference with world diplomats yonder, in this house, etc. But as Jesus ascended, so shall He descend when He returns. When He returns for the setting up of the kingdom which Antichrist will be trying to do, He will descend in such a visible manner that every eye shall see Him descend and you will not have to receive some rumor that he is here, yonder, or there. "Behold He cometh with clouds and every eye shall see Him!" (Rev. 1:7) Christ will first come in His second advent *for* His people who shall be "caught up" to meet Him in the air, then return with those people to set up His kingdom on earth. But Antichrist will be here the first thing we know trying to set up a world kingdom.

Christians here tonight, Antichrist will argue such Scriptures that were it possible even you who are left behind would fall before him eternally. You might ask him, "Is there not to be a rapture first?" "Has not that very thing happened all over the world, here, yonder, yonder? Why it is known everywhere," he will reply (and by that time the rapture shall have happened). Then he will argue his very works prove him Christ—and he will do wonders no man ever did or can then do. "But why," you enquire, "do you behead a fellow if he does not bow to you in worship?" "Vengeance is mine, I will repay, saith the Lord," he will quote; or, "Every knee shall bow and every tongue shall confess." O Jacob, O unworthy Christian left behind while Antichrist is here, here is your chief defense against his deception: *When Christ comes back to set up His kingdom, He will come so visibly that every eye shall see Him as He comes* (Rev. 1:7)!

Oh Gentile out of Christ tonight, make haste, soon there is a "fulness of Gentiles" and thou art left out! Soon God returns but to judge thee and to re-establish Israel and to

this agree all the prophets! The only safe place for a Gentile in these days is at the altar of Jesus Christ, the Lamb of God that taketh away the sin of the world. And if thou hast not received the Holy Spirit since thou didst believe, in the New Testament fashion of the Holy Spirit's baptism, the Spirit Himself speaking back to the Father and the Son in a language not your own, that wonderfully sweet miracle—come, tarry tonight till you are endued with power from on High. Christian walking unworthily, make full these minutes with your preparation to be counted worthy to escape all—for soon He comes and blessed is only one type of servant at that time. “Behold, I come quickly. . .Blessed is he that *watcheth*. . .*and keepeth his garments*.”

QUESTIONS

1. What is the sermon subject from the first part of Rev. 7?
2. What are the three main divisions of the sermon?
3. What does “after this” (A. V.) or “after these things” (R. V.) refer to in Rev. 7:1?
4. Who are the 144,000 of Rev. 7? Why do you so answer?
5. Is this a scene in man's day or the Day of the Lord?
6. How are they first fruits?
7. After the fulness of the Gentiles, what?
8. What Scriptural indications that the capacity for the Gentiles will be reached? Will you be within or without that measure? And your friends?
9. Concerning the seal of the 144,000: Where does it take place? By whom is it given? What is it? Its purpose?
10. Give the “Prophetic Outline of Jewish Restoration”—from Deut. 30:1-9.
11. Is the return of Christ for His Bride before or after the regathering of Israel? Cite an Old Testament Scripture—a New Testament Scripture.
12. When, then, will Israel be regathered and restored?
13. What is the “Day of Jacob's Trouble?”
14. Will Israel be regathered in unbelief? What happens then?
15. What word of the angels' about the return of Christ (Acts 1:11) is given as a sure mark to keep us from the delusion of the *personal* Antichrist who will claim to be Christ?

XIII.

TRIBULATION SAINTS: THE "LEFT" CHRISTIAN

Rev. 7:9-17

(A Second Translation Probably Nisan 17th, 1926, if the Covenant dates from Passover of 1925.)

God's Grace to the Jew in Tribulation—What of the Gentile?—Different Degrees of Worthiness among Christians—Only the First Taken the Bride—Here a Rapture of a Great Multitude During Tribulation, a Twelve-month after the Rapture of the Bride of Christ—Why—Their Sanctification—What the Left Will Have to Do—Back to Apostolic Christianity—the Lost Gentile.

Having considered the fate of many of the Jews in the time of Jacob's trouble, the great tribulation that follows the rapture of the worthiest saints, let us now turn our attention to the Christians "left" when that great event transpires in the twinkling of an eye. Certainly the Jew is going to find salvation, certainly he is going to receive the seal of God, in that awful testing time. The prophet Joel speaking of the time of tribulation when God says "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke," "the sun shall be turned into darkness, and the moon into blood" declares that God will pour out His Spirit upon the Jews, and, addressing Jews, says "your sons and your daughters shall prophesy." While Peter says this was fulfilled in part at Pentecost, we know that not yet has the outpouring on Jews happened in connection with the judgments of sun, moon, and stars as Joel also foretells. But that is fulfilled under the sixth seal. The sixth seal is described as thus affecting sun and moon, and then God's mercy calls out for tribulation to halt until He can seal certain of His servants. The servants then sealed are plainly labeled Israelites, even from each of the twelve tribes. Romans elev-

enth chapter further declares there is a returning of God to the Jew, as does Acts 15:14f.

But what of the Gentile who is not taken by the returning Christ? Was the Gentile who was a Christian at the return of His Lord but who was not walking worthily enough to be "taken" but was "left," does he ever make it through, is he taken later? And the Gentile who was "lost" at the return of Christ for His bride—will he then find salvation? And what should the "left" ones do? The passage we consider now, Rev. 7:9-17, answers these questions.

The first part of this chapter is given to Jews—a group of the "tribes of the children of Israel," then named by tribes. This second group,, however, are Gentiles: "I beheld. and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." The Jews are only one people; but these are of every race—Gentiles.

THE "LEFT" CHRISTIAN NOT THE BRIDE

Note next, that these Gentiles now arriving in heaven are not the highest class or order of saints. They are not the elders and living creatures, who were enthroned and crowned, for we see that earlier group, caught up in Rev. 4:1, telling John who are these, the Gentile multitude. The two companies are, evidently, in the presence of each other at this time, and yet separate and distinct groups. The Elders as seen in this chapter are seated on thrones. This Gentile group is standing, are "before the throne"—but are never given thrones. The Elders, or the saints of the earlier catching up, have crowns. This Gentile company has only palms. They are of the "left" Christians when Christ came, and were not the worthiest then and can never attain that highest reward.

Herein is set forth the teaching, then, that the Christian who was saved at the return of the Lord but, according to

Luke 21:36, was not counted worthy to "escape all," while he eventually is transported to glory, into the presence of the Father and of the angels and of the higher order of saints, yet such an one never is added to that body which constitutes the Bride of Christ, and never will have the highest honors in heaven for eternity. Christ indeed has said in the kingdom of heaven some will be "first" and "greatest." This company is not first. Instead of escaping all, the elder explains to John that these have come "out of great tribulation." Whoever misses being in the first call of saints, misses forever being the "Wife of the Lamb," is not enthroned as are the first company (chapters four and five) and therefore never rule with Christ.

A SECOND TRANSLATION

There is no indication of death in the description here, but rather that these have not died. It seems that they are ushered into heaven as the second Translation (probably Nisan 17, 1926). They are described as standing—and Biblically standing is a term the opposite of death, which is falling. It seems they have been transported, as Enoch and Elijah were. But theirs is not the first of such transports. In Revelation 4:1 there are a group caught up, enthroned and crowned, before any of the tribulation set in, in fact they are taken hither to take part in the judgment of the world from the first. 1 Cor. 6:2, "Know ye not that the saints will judge the world?"

Why are they raptured, then, at this time? Because though at the coming of Christ they were not worthy, they have now "washed their robes and made them white in the blood of the Lamb." I am aware of the fact that some interpreters label this picture as a "Vision of the Gentiles who are to be saved during the great tribulation." But I find no such terms used in the scripture vision to indicate conversion. The Bible term for salvation is either of two expressions: a

“new heart”, as in the Old Testament prophets, or a “new birth” as in the New Testament (Christ to Nicodemus). And yet I do find the washing of robes is a Biblical expression, not for salvation, but for *sanctification*. One may ask why then, is the blood of the Lamb mentioned? Because our sanctification is dependent upon the blood of Christ, just as is the Baptism of the Holy Spirit—in fact anything that ever comes to us as we go on in the Christ life comes by way of the cross. The shedding of the blood of the Lamb paid for it all.

There is far more importance attached to the fact of sanctification than most Christians have thought. “Without holiness, no man shall see the Lord.” And those who do not come the way of holiness preceding the return of Christ for His bride, are left to do the washing of their robes in tribulation, says this chapter. God calls you to accept all of His word, even now. You have accepted that part of it that tells you how to escape eternal damnation—but that very fact will bring thee awful chastisements! Since you knew it was God’s word, you were obliged to do all that it says—pray without ceasing, pray always, worship in spirit and in truth, tarry until you receive the Baptism of the Holy Spirit as did the people of the New Testament—you knew your Master’s will, it is on your parlor tables in your homes. And the servant who knew His Lord’s will and did it not, the same will be beaten with many stripes. Let this happen—then what a wash day! But under the compulsion of God’s chastisement.

WHAT THE “LEFT” WILL HAVE TO DO

What should the Christian who is left do? Begin at once to wash **THY** garments—not another person’s, but **THINE**! If thou hadst not been so busy-bodied in explaining away the call to holiness, the call to the Baptism of the Holy Spirit, in neglecting hours of prayer-life, in excusing

thyself for not going all the way God called, thou wouldst have escaped "all" and have won all! But having lost the highest honors for eternity, repent quickly of thy spiritual slovenness and blindness lest the second honors, and the third class awards—and all awards—be missed. Remember that when the first chariots of salvation go up, very shortly the other chariots will go also, and if you make not haste, you will miss not only the first ones but all! Make yourself ready and worthy that you be called as "guests" to the supper—if you miss the Brideship. Luke 12:35-37.

Why have churches fallen from the old-time prayer-meetings, not of an hour, but of all night! Because you find it hard to pray? Then it is because you do not know real prayer. How frequently at one church—oh blessed pastorate—have there been many nights of prayer; sometimes in helping some one—when there was not that occasion—then prayer all night just for communion with Him who has become more real than hands and feet of your own body! Let His praise ever be not only in the heart, but on thy lips (Heb. 13:15).

THEIR REWARDS

What are the rewards of those who, after being "left", do wash their robes and become worthy? They are "taken." Here they are seen actually arrived in heaven, "before the throne." Is not that a sweet reward—"before the throne of God"—face to face with Him, He no longer veiled, but His full glory beheld! "And He that sitteth on the throne shall dwell among them!" Glorious reward is that! God, personally, visibly, fully, dwelling *with* one! Blessed relationship. "They shall hunger no more"—ah, this reminds us that they have come "out of great tribulation." The third horseman, world-famine, was evidently released over the earth before they came out, and they have felt the pangs of starvation. "Neither thirst anymore." What earth agony is

sketched in a hint here. But starvation and famishing for water is now ended—is not that a reward? Not only are they before the throne of God, but they “serve Him day and night.” Is not that reward? There is joy in service—highest joy in service of the Highest.

And yet, beloved, I must remind you that none of these rewards are the highest awards of God—that this group of Christians never attain those, even in eternity. No throne is given them; they rule not with Christ. Not even when after the bringing in of this great company, other companies reach heaven, none but those called at Revelation 4:1, the first gathering, are ever enthroned—which means to reign with Christ—are given regal crowns.

THE LOST WHEN CHRIST RETURNS

But what of the Gentile who at the return of Christ was not saved? For him, I fear. If thou dost wait “until the fulness of the Gentiles be come in”—Rom. 11:25 . . . I would fear there is no admission. How can there be a fulness unless there is a limit? God has sworn of old that His Spirit will not always strive with man. Remember He is faithful that has sworn. God is not mocked. And if when He was bathing thee day unto day, moment by moment, with His mercies and thou didst condemn them, even using the life He had given thee, to rebel against Him, to spit in His face,—I fear.

There is a group of philanthropists—genuine Christians I cannot call them—who argue, “God is too good to send any one to Hell.” Did you realize that the only thing we know about God’s love is what God Himself tells us of His love? Didst thou not know that He plainly says that His long suffering and mercy and love is meant to bring thee to Repentance—and that if it does not that then thou art treasuring up wrath against wrath and indignation against indignation for the judgment day (Rom. 2:4, 5)? Hence, as

the judgment strokes of Tribulation fall upon the people left on the earth, we read, in Daniel, while many purify themselves, it is not the wicked for at that time "the wicked shall do wickedly: and none of the wicked shall understand," and time over and again, in the book of Revelation, "the rest of men that were not killed by these plagues yet repented not" . . . "neither repented they" . . . "they repented not" . . . "they repented not" and finally, "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still!"

"Seek ye the Lord while He can be found"—is equally saying there is a time when, though He is sought, He cannot be found. "Call ye upon Him while He is near"—is equally saying there comes a time when He turns His back—is not near. Now is the dispensation of grace. In how little a while, oh dearly beloved, that return of Christ is here and in whatsoever state thou art overtaken, in that state wilt thou become more established! Redeem the time while you may.

QUESTIONS

1. What is the sermon subject from Rev. 7:9-17?
2. Will Israel obtain mercy in the Tribulation?
3. What shows the subject of the first part of this chapter is Israel—but of the latter part, the Gentiles?
4. Will Christians "left" at the first translation ever be the Bride of Christ?
5. Will they ever be "taken?" When? Why?
6. What Scriptural terms indicate here is a picture not of regeneration, but of a purifying?
7. What then should the "left" Christian do?
8. After the translation of this second group, what are their awards?
9. What of the Gentile "lost" when Christ returns for His Bride?
10. Are you within or without the sheepfold? And your household?

XIV.

TRIBULATION TRUMPETS

(First Four—Probably July-November, 1926, if the Covenant dates from Passover of 1925.) Rev. 8:1-12.

Tribulation Trumpets—Silence in Heaven—Its Intent—The Seven Presence Angels—"Another Angel"—The Prayers of All the Saints—The Preparation to Sound—The First Trumpet—the Second Trumpet—The Third Trumpet—The Fourth Trumpet—The Literalness of These Things—One Way to Escape.

With our arrival at the eighth chapter of Revelation we come to the second of three great series of judgments which shall characterize the Age-End Tribulation: *Tribulation Trumpets*—the first being Tribulation Seals, and the third and last, Tribulation Vials. Pray indeed that out of so great a section, since much cannot be brought forth because of the limit of our time,—pray that God anoint the speaker that that which should be brought forth most pre-eminently, shall be given in this presentation.

The Son of God is the authority for the doctrine that this dispensation is going to end, instead of in a golden age, in the worst sorrows and distresses and calamities that the world has ever seen or will ever see. Christ speaking of the Age-End says: "Then shall be great tribulation, such as was not since the beginning of the world to this time"—and the Flood had happened when Christ was speaking. So it will be worse than the Flood.

Will that time,—"THEN shall be great tribulation"—ever actually come? Will it ever really arrive? Will there be finally an actual termination of this Time of Grace? Indeed there is such an end and we have just about crossed the continent of time, judging from Christ's signs of the Age-End.

In our journey through the Book of Revelation thus far, we have seen that preceding any of the Tribulation, there was the call from Heaven, "*Come My people!*", and there was a rapture of the faithful few who at the time of Christ's return were found going all the way with Him in the keeping of His word. We find that group ever afterwards called "Elders"—or the "Man Child"—or the Bride-Wife, and in the fourth and fifth chapters of Revelation, we see them enthroned and crowned in Heaven and straightway begin their participation with Christ in the judgment scenes: "Do ye not know that the saints will judge the world" (1 Cor. 6:2)? So judgment will begin at the House of God (1 Pet. 4:17) and Christ will take the worthy saints who shall participate in the very first judgment stroke that falls upon the world.

Jesus then takes up the little book that is described as being sealed with seven seals. As He breaks the first seal the raptured saints call forth a mighty world-wide awakening among the "left" Christians. Even the foolish virgins will awaken to cry, Lord of hosts open to us also! What a revival that! God's word will be made bare—and indifferent Christians will awake to find it means all that it says. As He breaks the second seal, the Red Horse of Terror and Bloodshed takes "peace from the earth"—till it will no longer be found in one bosom. What a day! Under the third seal, literal famine sweeps every land. The fourth seal broken, brings God's "four sore judgments,—sword, hunger, pestilence and wild beast. The fifth hears the cries of martyrs, martyred in this twentieth century because they hold the Word of God. Under the sixth seal, the Tribulation leaps to sun, moon, and stars. But when the seventh and last is broken, an account of which we have just read, there is silence in Heaven for the space of half an hour! At the opening of all the other seals, there was some call or cry or mighty activity: but when the seventh is opened, no

sound is heard, not one motion is seen, and whereas but a few seals before all Heaven reverberated with music, rejoicings and worship and shouts of *Worthy is the Lamb*,—Now everything in Heaven is in breathless hush—for half an hour!

SILENCE IN HEAVEN.

What is the meaning of this silence in Heaven? There has been every kind of guess among the commentators. Some have said that it means cessation of persecution to the church under some king's reign; others, that this ends the revelation—and what follows in this book is but a repetition in another form of what has already happened. What foolishness! Such is locating this scene in man's day—when John declares it is found in the Lord's Day or the Day of the Lord—yet future but imminent. Further, the word of God is plain that it is *in Heaven* that this silence occurs—not on earth, not in the church—but *in Heaven*, and that for only about thirty minutes. But time is long or short depending upon the situation. Two minutes to wait when a man is drowning is an awful tarrying. A five minute pause between each spoken word would be intolerable. And when this silence takes place in such a mighty realm where before all had been ringing with praise and songs and joys of Heaven,—for a hush to come in such a place, over such a multitude, and for half an hour,—we may rest assured that never was there the like before, nor ever will be again. This silence, then, is literal, is in Heaven at the breaking of the seventh seal, and is for the space of half an hour—just as the Word of God declares.

ITS INTENT

Why is this silence? It is simply *the silence of expectancy*. There are but seven seals that lock our forfeiture of our inheritance. Six of them have been opened, Heaven has

witnessed what judgment strokes have gone forth therefrom on the earth, and now it is the seventh and last seal that is to be broken: they realize under it the mystery of God will be completed, the earth completely redeemed, and hence the hush of expectancy to see what happens first under this final completion. There are other examples of such silence in the Bible, but on earth, on far different occasions. Acts 21:40, etc.

What does break the silence? What is the first motion made? Four things are seen. First, to the seven angels immediately before the throne of God, John sees seven trumpets now handed; next, before a single act or blast from a one of them, "Another Angel" takes His stand at the altar with a golden censer and there offers the prayers of all the saints of all the ages as He intermingles an incense which He has and who then casts fire upon the earth. There follow thunders, lightnings, voices, and an earthquake. Now the seven angels are seen to "prepare to blow" and then follow the successive trumpet blasts.

THE SEVEN ANGELS

"I saw the seven angels which stood before God." There are thousands of angels according to the Psalmist (68:17) but not all are of the same rank and order. These are labelled "the seven" and which "stand before God." We read in Job that the sons or angels of God come together only at appointed intervals. But the Savior speaks of certain angels who do always behold the face of the Father (Matt. 18:10). It seems He refers to these seven-presence Angels that John sees. The Rabbis tell of seven archangels. Our Scriptures tell the names of some of them. In Luke one of these seven angels appears to Zacharias, for he says, "I am *Gabriel that stands in the presence of God* (1:19)." Michael is named by Daniel (12:1) as another, a "great prince" of angels. Christ said that in the end of the world (the *age*) He would send

forth His angels who would gather out of His kingdom all that offend and do iniquity and cast them into a furnace of fire (Matt. 13:40-42). Here John beholds those angels presenting themselves for the momentous work. Paul and Jude speak of archangels—then there are ranks in the angelic hosts. But these particular seven seem to be the highest of all the orders, ever standing in the presence of God (hence are called Presence Angels by some). Standing means serving. Standing before God, means the highest service. When the seventh seal is opened, they are given seven trumpets.

THE SIGNIFICANCE OF TRUMPETS

Seven trumpets indicate that every use to which the trumpet is ever put is now to be employed in the following scenes. Scriptures say they have connection with war. "And if ye go into war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets" (Num. 10:9). Jeremiah cries "Oh my soul, the sound of the trumpet, the alarm of war" (Jer. 4:19). In the book of Numbers (chapter eight), God tells how to use the trumpet in calling together great assemblies. "Ye shall blow with the trumpet over your burnt offerings and over the sacrifices of your peace offerings." "Ye shall have a Sabbath, a memorial of blowing of trumpets" (Num. 10:10; Lev. 23:24). Trumpets are used to announce a new king. Zadok and Nathan were directed to anoint Solomon king over Israel and to blow trumpets and say: "God save King Solomon." Trumpets are used in connection with the terrible majesty of God on Mount Sinai. We read: "And the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled." And Amos says, Shall a trumpet be blown and cities and peoples not be afraid?" Two other uses of the trumpet are shown in the Bible in connection with the overthrow of the ungodly—the marching around

Jericho with the blowing of trumpets—and the laying of the foundation of God's temple.

Hence we may expect when these Seven mighty Presence Angels are given the seven trumpets to sound, every use to which trumpets are ever put will now be availed. Are they used in connection with war? Then look for war, yea, the battle of the great day of God Almighty! Are they used for calling peoples together? Then look for the greatest assemblings that have ever been seen in the history of the world. Are they used to introduce great festivals? Then look for the greatest festival and victory over wickedness that the blowing of trumpets ever proclaimed. Do they announce royalty? Then look for the ushering in of earth's true Ruler, a greater than Solomon, David's son who is David's God. Are they used in connection with the terrible majesty of God? Then we may shortly expect the mightiest display of God's power that people ever witnessed. Are they used in connection with the overthrow of the ungodly? Then we shall expect in the administration of these seven angels the overthrow of Antichrist and all his colleagues, the downfall of all the kingdoms of this earth that the Kingdom of God be set up. Were they used in connection with laying of the foundation of the temple of God? Then we shall expect the coming down of that new city whose builder and maker is God.

“ANOTHER ANGEL”

But no sooner are the seven seen with trumpets, and “another Angel” takes up the golden censer at the altar and, intermingling the prayers of the saints with His own incense, offers up the prayers of all ages. Many take this “another Angel” to be none other than Jesus. (Angel, it will be remembered, simply means messenger.) Christ appeared in the Old Testament as the Jehovah-Angel; He has been seen already in this book of Revelation as an “angel,”

that is, a messenger, even Heaven's greatest messenger. "Another" marks Him as being altogether different from the seven, and a special Messenger of God. To Him, God the Father says, "Take the golden censer"—an instrument that belonged only in the Holy of Holies and which was used only by the High Priest in his official duties. What angel is our High Priest and in the Holy of Holies but Jesus Christ, the greatest messenger earth ever received?

Note it is He that takes and offers the prayers of the saints. To whom are our prayers offered? While to the Father, yet, "whatsoever ye ask in My name"—then it is by the authority of the blood of Christ that our prayers reach the Father. Is not this the meaning of the incense of His own that He in this chapter is seen to intermingle—His merits intermingled with our prayers? He now offers, under the seventh seal and as the seven trumpet angels come forth, the prayers of "all the saints!" What prayers! "*Of all the Saints!*" Why, just now, is every prayer that was ever offered to come into remembrance? From the prayer that was on the lips of dying Abel when murdered at the altar by his brother, to the last prayer that ever ascends? What is the burden of all prayer—whether it is for the healing of a sick child, the saving of a lost soul, or for the restoration of a prodigal son? Is it not the one burden that "*Thy Kingdom come on earth as it is in Heaven*"? Yes, this is the burden of all the prayers of all the ages. And now since the time of judgment is come, it is time for every prayer that was ever offered to be brought into remembrance. Now that the Kingdom of God is being established on the earth as it is in Heaven, it is time for every petitioner for that coming Kingdom to be remembered. Hence at this juncture of the Tribulation Christ offers up all the prayers of all the saints! What a blessed mystery is the mystery of prayer! How real it is!

THE SEVEN ANGELS PREPARE TO SOUND

"The seven angels which had seven trumpets prepared to sound. Some expositors there are who explain this to mean nothing more than the lifting of the trumpets to the lips, the bending of the arm, the drawing in of the breath, etc. But all that is understood in the blowing of the trumpets without giving space and detail to record it. It is another preparation than that which John sees. As each angel sounds, a far different judgment stroke falls upon the earth. When the first one blows, the trees, grass, and earth are affected; upon the blast of the second, a third of the salt waters become blood, and a third of the fresh waters is embittered under the third, etc., for which there must have been gigantic preparations preceding the respective trumpet blasts. John saw these angels conferring, dividing, and arranging the judgment work that just certain things would be smitten under the first trumpet, and nothing else, and just certain curses under the second trumpet, etc. This, I take it, is what the apostle meant when he writes, "And I saw them prepare to blow."

THE FIRST FOUR TRUMPETS

At the sound of the first trumpet, hail and fire mingled with blood are cast into the earth and *"one-third of the earth was burned, and the third of the trees was burned, and all green grass was burned!"* I take this to be literal. Surely the angels are literal, the trumpets are literal, the earth is literal, then why not the trees and grass? And yet there are those who say trees and grass here mean the great men of the earth and the common people! But how would we explain that all of the latter are destroyed and only a third of the former? Such is the foolishness of men. Ask a child what trees and grass mean and it will tell you. Nothing but literality can be meant here. Remember these scenes belong to "the day of the Lord" and not to man's day. Other

sections of the Scriptures not at all figurative picture like events for that Day. In Joel 2:30 God declares, "I will show wonders in the heavens above and signs on the earth beneath, blood and fire." Exodus 9:23-28 gives a like scene but confined to the one country of Egypt. Then "the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was *hail, and fire mingled with the hail*, very grievous, such as there was none like it in all the land of Egypt, since it became a nation. And the hail smote throughout all the land . . . all that was in the field, both man and beast; and the hail *smote every herb of the field, and brake every tree of the field*. "Here we have a like judgment but in the Day of the Lord the visitation is on all the earth, the fire is more destructive, and a new element is admixt, *blood*. God has already declared He is going to do "marvelous things" like unto what He did in Egypt (Mic. 7:15; Jer. 23:7, 8). Under these trumpets His oath is fulfilled. The plagues of Egypt were literal—so will these be. The effects are dreadful. A third of the earth's trees are consumed at this one stroke, and all the grasses; yea, "*the third of the earth was burned*"—set on fire and charred through by God's fierce lightnings. What loss of life to creatures, cities and citizens, on that third!

"And the second angel sounded; and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and the third of the creatures in the sea, the things which had lives, died; and the third of the ships was destroyed."

Here is one of those clear proofs that the book of Revelation is to be taken literally, just as it is stated, unless otherwise directed by the context itself. The prophet sees the image of a great burning mountain cast into the sea, but it is not a mountain, so he, moved by the Spirit of God which is the spirit of accuracy, records "and, as it were, a great

mountain burning"—thereby indicating the resemblance is that of a burning mountain, but that it is such only in appearance. This is equally declaring all other details are to be taken to mean exactly as recorded by the Holy Spirit, unless the Holy Spirit moves John to label it as a "sign" (as the woman in the heavens, etc.). One result is one third of all living creatures of the sea and one third of the shipping thereon are destroyed. Hosea (4:1-3) tells of the time when *"the fishes of the sea also shall be taken away."* Zechariah (1:3) adds, "I will consume the fowls of heaven, *and the fishes of the sea.*" Isaiah (2:16) gives further the details: "The day of the Lord of hosts shall be upon every one that is high and lofty. . .and upon *all the ships of Tarshish.*" Under the second trumpet of the Day of the Lord the fulfillment comes.

"And the third angel sounded, and there fell out of the heaven a great star, burning as a torch, and it fell upon the third of the rivers, and upon the springs of the waters; and the name of the star is called Wormwood; and the third of the waters was turned into wormwood; and many of men died from the waters, because they were made bitter."

A meteoric phenomena, perhaps a comet striking the earth, is here presented, and yet too frequently interpreters want to take **this star to mean a teacher**, as Mahomet—who never fell "out of heaven," or some warlike leader, as Attila, or host of devastators. If Attila, what was the "heaven" out of which he fell, and are the Danube and Rhine Rivers along which he operated a "third" of the rivers? The expositor Lord states it well in part when he says: "The star, obviously, was not a solid globe, but a thin, transparent meteor (or comet), which, as it swept along near the surface and sunk to the ground, still left the objects it enveloped perceptible to the apostle, and was soon absorbed by the waters of the earth. He beheld the rivers and fountains still running, discerned a change wrought in them by the

meteor, and saw that it was the new element infused into them that rendered them deadly to many who drank of them." Jeremiah (9:13-15) tells of a time when God declares that *"I will feed them with wormwood, and give them water of gall to drink."* The result is death to the many who taste such waters.

"And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars, so that the third of them should be darkened, and the day should not shine the third of it, and the night likewise."

Tribulation judgments now leap from the earth to the heavenly bodies that have been a help to man. Jesus said of this time, "there shall be signs in the sun, and in the moon, and in the stars" (Lk. 21:25) and John here beholds them. But how strange do interpreters talk here! Grotius says the sun, moon and stars are the cities of Galilee and the people of the Jews destroyed by Vespasian; Hammond says that the sun is the Jewish temple, the moon the city of Jerusalem and the stars its citizens, and their obscuration the taking of Jerusalem by Titus; Brightman says the sun is the Bible, the moon its doctrines (can you separate the Bible from its doctrines? If so, would not the Bible be the materials on which the doctrines are printed—but then we would have the materials of paper, leather, and thread, giving forth a greater light than the spiritual truths printed thereon!)—such are samples of "the wisdom of men!" What are we to understand by sun, moon, and stars? Ask a child, and it will tell you. It is a judgment scene of the great Day of the Lord with an attendant fearful and disastrous obscuration of the source of the earth's light and heat, thereby disturbing the seasons, hindering the ripening of fruits and harvests, and filling the whole earth with sickening chill and gloom. Isaiah, moved by the same Holy Spirit, prophesied of the same great Day of the Lord: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay

the earth desolate; and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (13:9f). So the record of Jeremiah (4:23, 28), Ezekiel (32:7, 8), Joel (2:10, 30, 31; 3:15), Amos (5:20), Zephaniah (1:14-16) and Christ (Matt. 24:29). Surely these things shall literally come to pass. "*Seek ye out of the Book of the Lord, and read: no one of these shall fail*" (Isa. 34:16)!

"The day of the Lord is great and very terrible; and who can abide it?" What is the one way of escape? To escape "all" the Tribulation woes—nothing short of being the Bride of Christ is required (Lk. 21:36; Rev. 3:10) which means the most genuine saintship not in the eyes of men but in the eyes of God. God give us worthiness!

QUESTIONS

1. What are the three series of great judgments in Tribulation?
2. Who is the Author of the doctrine that the present Christian dispensation will end in unparalleled distress?
3. What great prophetic event first happens?
4. Of what is Revelation 8 a record?
5. Why the Silence in Heaven upon the breaking of the seventh seal?
6. Show from Scripture that there is a difference in rank among angels. What is meant by the "presence angels?"
7. What are the seven uses to which Trumpets are put in Scripture?
8. What, then, shall we expect under the administration of the seven trumpet angels?
9. Who is the "Another Angel" in this chapter? What does He do here? Why?
10. What is meant by "they prepared to sound?"
11. What judgment is brought by the first trumpet?
12. By the second? 13. By the third? 14. By the fourth?
15. Do you believe these things are literal?

XV.

TRIBULATION WOES: THE LOCUSTS

(Probably February-July, 1927, if the Covenant dates from Passover of 1925.)

The Woe Trumpets—Announced by an “Eagle”—Pre-eminent Saints Eagle-like—The Abyss Opened—Form of the Locusts—Their Intelligence—Their King—Their Duration—Their Devastation—Their Literality.

Rev. 8:13—9:12.

We have considered four of the Tribulation Trumpets; there remain three yet to sound. These three are the severest of all judgments to this point. For them is given the special announcement,—

“And I saw, and I heard an eagle flying in mid-heaven, saying with a great voice, ‘Woe, woe, woe, for them that dwell on the earth, by reason of the remaining voices of the trumpet of the three angels, who are yet to sound’.”

Three woes are pronounced, three trumpets are announced—indicating a special woe under each. For this reason these last three trumpets are called the Woe Trumpets—and this chapter labeled “Tribulation Woes.”

I. The King James’ version describes this proclamation as made by an *angel*. But this is admitted to be an erroneous reading, not sustained by the Codex Sinaiticus, the Codex Alexandrinus, and the Codex Vaticanus,—the oldest and the best manuscripts, reading *aetos*, *eagle*, instead of *angelos*, *angel*. The Syriac version has *eagle*. The best critics, Ewald, Wordsworth, Tregelles, Tischendorf, Stuart, Hengstenberg, Van Ess, Lachman, Scholz, Griesbach, Alford, accept *eagle* as the original reading. And ancient authorities, widely separated from one another in age and clime, give *eagle* as the proper rendition.

Is the vulture-eagle thereby meant? Ah no, there are other eagles than rapacious birds. Christ speaking of His coming, said, "I tell you in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto Him, Where (or *where to*), Lord? And He said unto them, Wheresoever the body is, *thither* will THE EAGLES be gathered together" (Lk. 17:34-37).

Here, then, the watching and ready saints who are caught away as the Bride of Christ, under another figure are called by Christ Himself, *eagles*. And properly so, from every angle as a figure of speech. Eagles are birds of prey. And let us note that Jesus is the Savior most of all *by His death*. It is by His fall as a "carcass," as a body even unto death, that we rise. Moreover, carrying out the figure, He tells us "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise Him up at the last day: for my flesh is meat indeed, and my blood is drink indeed." (Jno. 6:53-55.) Moreover, He instituted a memorial supper concerning which He says: "Take, eat; this is my body which is broken for you. Drink; this is my blood which is shed for you." He is the Lamb "slain from the foundation of the world." And *on* His body, we live, according to every Scripture.

Further these watching and ready saints are like eagles in other respects. Eagles are great watchers. Their vision is keen, clear, penetrating, far-seeing. In this respect they excel all other birds. It is almost impossible to slip up on them unawares, or to surprise them. The eagle saints are those who are not taken unawares by the return of the Lord. Not on them does He come as a thief in the night, unexpected, as He does to the negligent Christian. They are on the look-

out for all signs. They see the fulfilling of prophecy the instant it happens all over the world, and can tell what the event is, what it means, what is its message, its bearing on the Lord's return. They are ever on the watch as commanded by the Lord.

Eagles have elevated aspirations and instincts. They live in the heights both when they soar and when they rest. Their homes are on the most inaccessible crags. In this respect they excel all other birds. So eagle saints have their citizenship in heaven. They live in the world, but their feelings, aims and desires, are all totally above it. They build their nests in the highest mountains of God. Never do they frequent the miasmas and quagmires of whether or not Christ was born of a virgin, doubting the bodily resurrection of their Lord, questioning the literalness of His return. Nor do they take part in the low wallowing of questioning whether the time of that blessed advent is to be known by man. They know He is virgin-born, that bodily He is risen, that literally, visibly, bodily He returns, and they know of that day and of that hour. They are not in the lowlands where the Baptism of the Holy Spirit and the Holy Spirit's gifts have passed away as to the New Testament fashion: they know both His baptism and gifts and are ever thrilled and invigorated by His manifestations and revelations. He is a companion they never quench or grieve.

Eagles are stronger of wing than other birds. Their power and swiftness are astonishing. So eagle-bodied saints are distinguished for vigor of hope and faith, in both of which they are apostolic. Isaiah likened saints of such qualities to eagles (Isa. 40:30) and in Deuteronomy (32:11, 12) Jehovah likens Himself to the great parent eagle and His elect as young eagles whom He stirs up and teaches to soar upward unto Him.

It is one of this group—the raptured saints—who flies through the heaven with the woe proclamation to the inhab-

iters of the earth! And the presence of "one eagle" signifies the presence of others, as "one scribe" presupposes other scribes, or "one angel" presupposes more angels. Hence the raptured saints, caught up the first instant at which the Morning Star appears, the Bride of Christ, has a great part in directing the judgments of the Age-End. This we have seen in the sixth chapter where in answer to their call of "Go!" the first four successive strokes of judgment were visited upon the unbelieving world; we see it here in that it is they who announce the coming worse woes; we see it in the close of the tenth and the first of the eleventh chapters where the title deed to our lost inheritance first finds its final lodgment in them and then they are sent forth to measure earth's temple, altar, and worshippers. O glorious company! The Bride of Christ—unto which none ever attain after she is caught up, for then that body is full!

II. Let us now consider the first woe—Tribulation Locusts.

1. The fifth angel sounds. The first thing that is seen is a fallen Star. This star is not a meteor like that under the fourth trumpet, and the context indicates that it is not: It has intelligence; It is called a he, "him." To him is given a key. He takes it. He knows what to do with it, how to use it. This star is further described as one fallen from heaven. We know of such celestial, spiritual stars. Job (38:4-7) calls the angels who sang and shouted for joy at the completion of the first creation "stars" and yet "angels" in the same sentence. We know also there are "*angels* which kept not their first estate" (Jude 6), but who are "the *angels* that sinned" and God spared not (II Pet. 2:4). From Eph. 6:6 and Col. 2:15, etc., we learn there are varying ranks among these fallen ones; that there is a chief of them all, whom Rev. 12:9 expressly names as "the great dragon, that old serpent, called the Devil and Satan." He, then, is the great "fallen star" here meant.

Because of the wickedness of the world, because people prefer his service to the service of God, at the time of the end God permits him full, unhindered, control. Straightway he unlocks a door to the "abyss," to the horrible prison of hell. How unlike the door that first swung open in Rev. 4:1—before the coming of a single woe to the Age-End. That door opened into Heaven and there was a taking through it the holiest of the earth to escape all. This door is in the opposite direction. It is to the abyss and the bottomless pit lets loose myriads of locusts behind a smoke-screen. The smoke clears away at length and we note—

1. *Their Form.* They are particularly described—infernal cherubim, the very opposites of the Living Creatures of Heaven. Their general appearance is like the horse made ready for battle. But they have faces like men, on their heads crowns "like" gold, and their hair is as "the hair of women" and yet have teeth like lions! Clearly then these are not locusts such as the earth has ever seen. They have breast-plates of iron and the sound of their wings is as the sound of the "chariots of many horses running to battle."

2. They have *intelligence*. Commands are addressed to them—they know to obey. They know how to recognize the seal of God that they touch not one of the 144,000 Israelites sealed therewith.

3. They have a *king*. Earth locusts have no king. (Prov. 30:27). He has a descriptive name, given in two languages. The Hebrew name is *Abaddon*, in Greek, it is *Apollyon*—indicating that this woe will be visited upon both Jew and Gentile.

4. Their *duration* is twice stated by the Holy Spirit as *five months*. The time is especially marked. No single generation of earthly locusts ever last so long. For five full months, then, is

5. *Their devastation*. They have scorpion-like stings, the intensest that any animal can inflict upon the human body. Their hurt is long severe, their terror so horrifying,

that "in those days"—that is, in that five months,—“shall men seek death, and shall find it not; and shall desire to die, and death shall flee from them.”

Oh the literality of these eternal facts now unseen! Tomorrow these woes shall fill the streets of our city and the country lanes. There will be no escape except for the Bride of Christ by translation who is taken first, and a twelve-month later a translation of those who at once fall to washing their robes to make themselves ready for the Bridal Supper as guests. In which will you be—if either? “Today is the day of salvation: harden not your hearts” I beseech you as an ambassador sent before the storm of His wrath.

QUESTIONS

1. Why are the last three Trumpets called “woe Trumpets?”
2. Who makes the announcement of the woes? Where? To whom?
3. Who was the first to compare the most eminent saints to eagles (see Deut. 32:11-12; Isa. 40:30; Lk. 17:34-37)?
4. How do we eat the fallen body of Christ?
5. In what ways are the most pre-eminent saints eagle-like?
6. What Scriptures indicate the raptured saints will have a large share in judging the world?
7. What is the first woe? What indicates they are not earth-locusts?
8. What is meant by the “fallen star” in this chapter?
9. What Scripture shows there has been a fall of angels? That there are varying ranks among them? That chief of them all is Satan, the Devil?
10. What does he do with the key given him? What happens then?
11. What is the form of these locusts?
12. What shows they have intelligence?
13. What is the significance of their king having one name in Hebrew and another in Greek?
14. How long does this curse afflict the people of earth?
15. What is the extent of their hurt?
16. Are these woes literal?
17. When are they?
18. Where will you be then?

XVI.

TRIBULATION WOES: THE INFERNAL CAVALRY

(Probably July-Aug., 1927—Sept., 1928, if the Covenant dates from Passover of 1925.)

Rev. 9:13-21.

The Sixth Trumpet—Its Particular Judgment—The Cry from the Horns of the Altar—The Four Euphratean Angels—Place of Their Detention—The Infernal Cavalry—State of Society at This Period—Demon-worship—Spiritualism—Revival of Idolatry—Heathen Condition of Morals—Murder—Sorceries—Lewdness—Dishonesty—Today's Tendencies.

The sounding of the sixth trumpet in the Day of the Lord brings forth a horror of judgment that surpasses all that we have yet considered. I invite your attention to God's record on the Nature of the Judgment brought by the sixth Trumpet, and on the State of Society of the Earth in that Day.

I. *"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."*

1. Note in the first place that this judgment curse is called forth by a voice from the Altar itself. It comes from the immediate presence of God, from the Altar which is before Him. This indicates where the sin has been that is avenged. The voice that went up against Cain for the murder of his brother, cried from the ground which had re-

ceived Abel's blood. He that buildeth a town with blood, God says the very beams of the houses of that city cry against him. And when a call for judgment comes from the Altar before God, it indicates the very Altar has so been sinned against by unrepentant men till there is no more hope. What a day of anger then! The Altar is the only hope for the sinner in every age. Here is found the atoning blood of Christ. What does it mean that now His very blood pleads for the wrath of God to be turned loose on men, but that the race of mankind has come to a place of so long trampling it under foot as an unholy thing that there is no longer the spirit of genuine repentance found on the earth!

Yet there are men who say God will not condemn to a hell—that He is all love. Had you realized the only thing we know of God's love is what He himself tells us of His love? Know you not that He declares (Rom. 2:4, 5) the purpose of His love is to bring men to repentance—of real sin of which every man is guilty—and that if His long-suffering and mercies bring thee not to repentance, then wrath is stored up against wrath for a day of His wrath? That is what God declares. When didst thou become wiser than God? Ah, corrupted man! Do you think man as a judge is more righteous than God? And what kind of judge is any one of your fellowmen who will sit on the judge's bench, and condemn the law, and trample it under foot case after case, who takes the bribe every time, who never punishes the man with bloody hands or who has polluted the virtuous of the land—him, though your fellowman, you will retain not as judge—you require a higher standard of him, one who can and will mete out justice, that wrong be avenged! Of how much higher standard is God! In Genesis God swear that not always would He strive with man. And here, under the sixth trumpet in the Day of the Lord, the very blood of Christ on the altar, man's only hope, cries out for judgment to come! What sinner then can escape!

2. This judgment is brought by loosing four bound angels; hence they are evil, malignant. Good angels are not bound. God's word tells of certain angels "delivered into chains of darkness, to be reserved unto the judgment of the great day" (II Pet. 2:4; Jude 6). Here they are loosed—not for their own judgment, but as instruments of wrath against men. Yes, there are such things as "fallen angels"—and this Scripture indicates that some are so malignant toward man that did God not in His mercy keep them chained, they would go forth and slay in their hate the whole human race. Here they are loosed—at least for a season.

3. They are bound, *upon, over, near, at,—that great river Euphrates*. In this locality the powers of evil made their first attack on mankind. This river ran through Eden. Here, then, was the first place sin entered the world; here was the breeding-place of the first lie; in this vicinity was the first murder. It was in this region the great apostasies, both before and after the flood, have all had their rise. Modern deceptive cults, Christian Science, Theosophy, and the like, are but age-old Euphratean doctrines dressed in new names. In this region Israel's most oppressive enemies lived, and here Israel went into a captivity in which ten of her tribes are "lost" to this day. It is here, that God's word declares, the four most malignant fallen angels are bound to this day and under the sixth trumpet in the Day of the Lord they are loosed.

4. They in turn straightway call forth an infernal cavalry of "two hundred thousand thousand." Infernal, I say, for such they are. There are horses celestial—horses of heaven. "Open the young man's eyes," prayed Elisha, "that he may see our defenders." And God touched the young man's eyes, and he saw heavenly horses and chariots all about the prophet's city. Further, Elisha's predecessor, Elijah, was translated to heaven by horses and chariots of Heaven's fire—not death, but translation. That there are earth horses is a fact that needs but mere mention—horses

such as pull the Express wagons. But God's word is the authority for the doctrine that there are also infernal horse, horse of hell, of the underworld—and that they shall in the Day of the Lord gallop forth on all the earth. John here sees them—too many to enumerate—he hears the number: two hundred million—one infernal horseman for every six people on the face of the earth, yea, at the time these come, when Tribulation horrors has been thinning out the human race, the proportion no doubt is larger.

5. Their description is terrifying. They have “breast-plates of fire, and of jacinth, and brimstone.” Their heads are the heads of lions. Their tails are “like unto scorpions,” and out of their mouths “issued fire, and smoke and brimstone!”

6. Their duration is for “an hour, a day, a month, and a year”—which is an awful period of thirteen months, a day and an hour—over a year.

7. Their hurt is tremendous. “Their power is in their mouth and in their tails”—fire, smoke, and brimstone from the former, and scorpions in the latter. “By these three was the third part of men killed!” Tremendous mortality—one out of every three persons living in that day on the earth slain by this one judgment curse.

“Day of anger, day of wonder!

When the world is driven asunder,

Smoke with fire, and blood, and thunder!

II. Consider the state of human society in such a day. One would think every living mortal at such a time would be repentant for every sin he had ever committed. But not so. Iniquity doth much the more abound—God's convincing Spirit has withdrawn His wooing of the lost, He has, as God swore in ages past He would one day do, ceased “striving with man!” Look at the results.

1. Demon-worship abounds.

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that

they should not worship devils, and idols of gold, and silver and brass, and of stone, and of wood: which neither can see, nor hear, nor walk."

In I Tim. 4:1 "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." There always have been means of coming into communication with the unclean spirits. Hence the Bible allusions to those who have familiar spirits, enchanters, wizards, soothsayers, diviners, necromancers, fortune-tellers, and the like. Modern spiritism, or so-called spiritualism—is a revival of this wickedness. The ouija board, palm reading, every style of fortune telling is but the consulting of devils instead of taking your burdens or problems to God. Spiritism is today influencing whole communities of men and women, even among baptized and nominal Christians. And yet it is confessedly a system of intercourse with the dead whose spirits are called upon to direct the faith, religion and life of the living. Never did one's dead talk back with one. If it be objected that you were told something by such a spirit that nobody in the world knows but your deceased wife, or husband or friend, remember that the devil going about ever seeking whom he may devour, with his hosts of demons, knows all about your private life—your secret life, the given names of lost relatives, etc., and that it is but one of these pretending to be your dead loved one. Thus instead of fearing, loving, and trusting in God above all things, one is led to bestow their confidence upon unclean spirits, placing their eternal welfare in dependence upon their wicked falsities. The word of God warns against all such as one of the greatest perils that can come to one, and one of the greatest sins that can be committed, from which there is too apt to be no desire for release. Deut. 18:9-12.*

*"Whenever these things have appeared it was a sign of approaching doom. When the Canaanites practised them the measure of their iniquity was full. When Saul applied to the Witch of

2. Accordingly, there is *a revival of idolatry*. To facilitate spiritual intercourse, idols of wood, brass, silver, and gold are used, which can neither see nor hear nor walk. Already in every city in practically every drug store—and in most large department stores these idols are now on sale with the accompanying incense to be burned to them! These are sweeping America from coast to coast, the beginning that state of extreme wickedness that is under the sixth trumpet already being well under way.

3. With heathenistic religion, there is the resultant heathenistic morals. *Murders, Sorceries, and fornication* are described as rampant. How common murder is become even today—in its every form. Foeticide, infanticide, homicide, and all forms of sin against human life will characterize society, and be tolerated as if not great harm was done thereby.

Sorceries is named as a dominant vice of the very last days. It is simply impure practices with drugs. It especially includes tampering with one's health by means of drugs, potions, and the putting under influences promotive to sins of impurity both bodily and spiritual. In today's use of stimulants, cosmetics and medicaments to increase love attractions, the thousands of medicines encouraging mankind in recklessness, in transgression, resorts to the pharmacies in connection with sensuality,—are the beginnings of that state of social degeneracy that according to the sure word of God marks the end.*

**Cp.* the Greek word here and in 21:8, *pharmakeusi*, *pharmacists*,—those who deal in drugs,—it is the same word! See note page 189.

Endor, his end was near. When these things prevailed among the Jews, their day was closing." *Tract, "What Is Mesmerism?" London. Bosworth and Harrison.* And now that today they characterize Gentiledom everywhere, they should become sign to us of the declension and impending gloom of today's world regime!

Interlinked with sorceries, is the reacting subversion of marriage and its laws. The Apostle uses the word "*fornication*" alone as embracing all forms of lewdness, intimating that marriage will then be hardly recognized any more. And already we hear the institution of wedlock denounced as tyrannical and all rules save those of affinity and desire repudiated as unjust. *Free love* in some circles is already advocated in the name of right, a better religion, a "higher law." The "divorce" evil is a moral cancer of putrefaction that is respected and abounding in every city. And so the Apostle has written that "in the last days...men shall be ...*incontinent*."

"*Thefts*" or *dishonesty* is catalogued by the seer as an outstanding form of sin in the last days: the obliteration of moral distinctions, the disregard of other's rights, the practice of fraud and deceit wherever it is possible. Pollak tells of this time when—

"... Blood trod upon the heels of Blood; Revenge, in desperate mood, at midnight met Revenge; War brayed to war, Deceit deceived Deceit, Lie cheated Lie, and Treachery Mined under Treachery, and Perjury Swore back to Perjury, and Blasphemy arose with hideous Blasphemy, and Curse loud answered Curse; and drunkard, stumbling fell o'er drunkard fallen; and husband, husband met returning each from other's bed defiled; Thief stole from Thief, and robber on the way knocked robber down; and Lewdness, Violence and Hate, met Lewdness, Violence, and Hate. And Mercy, weary with beseeching, had retired behind the sword of Justice, red with ultimate and unrepenting wrath."

It is at such a time that the Altar before God cries out for the Wrath of God to go forth unchecked.

How the scenes of our day fastly are approximating the social conditions pictured by the Holy Seer ages ago. Soon the Spirit of repentance will find so little room in a sin-drunk world that He will cease His striving, the Bride of Christ, without further announcements than those of the prophetic word, will suddenly be caught away to her absent

Bridegroom, a twelve-month later most of the remaining Christians who by then shall have made themselves ready shall be bidden to the marriage supper of the Lamb,—and then in the fullest the world will witness the scene of sinners in the hands of an angry God. Where will you be in that day? *Today* is your decision day!

QUESTIONS

1. From whence does the call for the judgment of the sixth seal come? What does this indicate?
2. Does the justice of God demand that He wink at all sin or that He deal with it as a just Judge?
3. Why are the four angels here mentioned "bound?" Where are they bound?
4. Describe the infernal cavalry of the sixth trumpet.
5. What is the state of human society in that day?
6. Are social conditions to-day tending that way?
7. What do you think of Christ?

XVII.

AN EXTRAORDINARY PROCLAMATION

Rev. 10:1—11:2.

The Cloud-robed Angel—The Little Book—The Same as in Revelation Five—The Proclamation—Judgment Day Some Years—A Consummation—An Earth Ministry for Raptured Saints—Jew and Gentile in Tribulation.

In approaching the events and scenes of the tenth chapter of Revelation, we come to a passage that sets forth some of the most glorious doctrine of the Scriptures: the literalness of the coming Christ and His taking possession of land and sea; the earth repossessed for the righteous, and an earth ministry of the righteous during the great tribulation, in its last three and a half years. We wish to set forth this passage together with the first two verses of the next chapter under the following topics:

I. A Notable Personage—"an angel...clothed with a cloud."

II. A Notable Document—"in His hand a little book open."

III. A Notable Proclamation—"then is finished the mystery of God."

IV. A Notable Earth Ministry of Raptured Saints—"rise and measure."

V. Jew and Gentile in Antichrist's Reign—"and the holy city shall they tread underfoot forty and two months."

I. *The Cloud-robed Angel.*

"And I saw another strong angel coming down out of heaven." This Angel I take to be none other than Jesus Christ. The fact that He is called an angel is no difficulty for, be it remembered, angel simply means *messenger*. Jesus Christ is the greatest messenger earth ever received. All

angels are strong or mighty. Hence to mention with particular stress the strength or might as is here done seems to imply all-mightiness, all-powerful and no messenger is this except Jesus Christ who said "All authority hath been given unto Me in heaven and on earth." (Matt. 28:18) Further, He is "arrayed with a cloud" and in Scripture clouds are represented as the attire of Deity. When God called out Moses, Aaron and Miriam unto the tent of meeting when Miriam was complaining against Moses, it is written, "And Jehovah came down in a pillar of cloud, and stood at the door of the tent" (Num. 12). God spake "out of a cloud" at Sinai; He went before the children of Israel in their marches by day "in a pillar of cloud"; and when He comes in His glory to judge the world it is written, "Behold, He cometh with clouds" (Rev. 1:7). Clouds as the array of God indicate His unapproachableness, His all consuming might and power especially with reference to the wicked and unbelieving. It is written that no man can see the face of God and live. If when Christ comes *for* His saints He was not concealed, it seems all the wicked living on the earth at that time would fall dead in the twinkle of an eye. Hence it is that when He comes for His own "He cometh with clouds." Other descriptive details here given indicate the Cloud-robed Angel is Christ Jesus. "The rainbow was upon His head"—angels are not permitted to wear the rainbow which is reserved unto God as sign to man of His everlasting covenant and in the description of the throne of the most high God given in 4:2-3, it is said "there was a rainbow round about the throne." "His face was as the sun, and His feet as pillars of fire...and He cried with a great voice, as a lion roareth" (10:1, 3). This is the exact picture given of Jesus in chapter one: "His head and His hair were white as wool, white as snow; and His eyes were as a flame of fire; and His feet like unto burnished brass, as if it had been refined in a furnace; and His voice as the voice of many waters" (1:14-15). It is this Angel that places His feet

one upon the land, the other upon the sea and swears that in the days of the seventh trumpet "the mystery of God according to the good tidings which he declared to his servants the prophets" will be "finished." What angel of heaven would dare come forth with the proclamation that this affair has been drawn out long enough and the whole thing must now be consummated except the greatest messenger earth ever had from heaven, even Christ Jesus?

II. THE LITTLE BOOK

"And He had in His hand a little book open," verse two. What is this little book except the little book sealed with seven seals and in the hand of the Father but taken by Christ in chapter five which, in our consideration of that chapter, we found to be the title deed to our forfeited and disposed inheritance? Then we took it to have to do with the subject of *redemption* for it was in the capacity of a *slain Lamb* that Jesus took it from the hand of the Father. Whenever Christ Jesus appears in any activity as a lamb such activity always has to do with redemption. Other Scriptures noted then also confirmed the opinion that that book was and is the title to our inheritance forfeited and lost these thousands of years. So completely was it forfeited and therefore sealed it was said that "no man" could touch it or even look upon it. It was then that Jesus Christ as Lamb and Lion took the little book; we saw Him tear open seal after seal, noting the judgment curses that each time came forth upon the earth to purge it of the Usurper. We saw Him tear open the seventh and last seal and then saw the seven trumpet Angels come forth and in watching them we forgot about this little book being in our Lord's hand but now, since the seventh seal has been broken, is open as it is here described. That it is here labeled "open" indicates it had been shut, sealed, but the seals had just been broken and the little book now open. Further, both in this

chapter and in chapter five the same term is used to describe the book—*biblion* which is the diminutive for the word meaning “little book.” Further, it would be strange that a book or document so important as the one in the fifth chapter, the tearing open of whose seals issues in the tribulation on earth, and the opening of which is the cause of the greatest rejoicing in heaven,—surpassing strange that when that book is finally unsealed and opened it would not be mentioned and something of its nature further given!

The act of the Lord as described in chapter ten is another argument that the little book now in His hand is the little book of Revelation Five. Here He is seen setting feet upon land and sea, to take possession of the earth which has been so long held by Satan as the “god of this world.” Such an act would demand that His title to land and sea now be set forth. *Redemption will proceed on a legal basis.* We could not keep the Law but Christ has, and all things He does will be done not against but according to the Law and we take Him as our substitute. Our substitute has to keep the Law or else He would be no better off than we. It is written “Blessed are the meek for they shall inherit the earth”—and that time must actually sometime come or a word of God fails. But when it ever comes it will be because a new Possessor has overthrown the old possessor of the earth which latter is never willing to give it over to the meek. We find the translated Elders and Living Ones singing in chapter five as Jesus Christ takes the sealed little book to unseal and open it,—singing that because of that they shall reign *on earth*. And it is here, with the little book in His hand, that Christ places feet upon land and sea. A final proof I name before leaving this topic, that the little book in the hand of the Cloud-robed Angel of Revelation Ten is the same as in the hand of Jesus the Slain Lamb in Revelation Five—is the final destiny of this roll. John is commanded to “eat” it. It finds lodgment finally in the translated, glori-

fied saints who God has, from of old, sworn should inherit the earth. Lodging in the saints, there is the double effect from it: sweetness and bitterness. Sweet indeed, to know the time has actually come when the saints shall hold the title to the earth so long lost by man since our first parents forfeited it. Bitter however the procedure of judgment by which the enemy who over-runs the earth will have to be swept away,—many men who are his servants having to be swept into judgment with him! Joy and sweets because now the earth is actually becoming the property of the Lord to be reigned over by Him and His saints; yet bitterness,—it is held by an enemy, an usurper who in the person of men, perhaps some of them in this audience and many of them no doubt in this city, who by the wrath of God will have to be slain and wiped off the earth in God's all-consuming wrath.

III. THE ANGEL'S PROCLAMATION.

Standing upon the sea and upon the earth, lifting His right hand to heaven and by "him that liveth forever and ever, who created" all, the cloud-robed Angel who we have seen as Christ, swears "there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." Ah, glorious time—when the mystery of God's work with the human race shall be consummated! It is just this time that all the prophets have longed for, all the apostles, all the devout of every age! That time actually comes in reality even to the earth at a day not distant.

This proclamation shows that "the judgment day" is a period of length, some years at the shortest. The tribulation as heaven describes it will be the opening of seven seals, each brings forth a judgment stroke, the seventh seal brings forth seven trumpet angels and the last of these in turn brings forth seven bowls of God's wrath. The time length of some of these

judgment curses is given. "Five months" (Rev. 9:5), "hour, day, month and year" (Rev. 9:15),—something over thirteen months for the infernal cavalry, and here, "in the *days* of the voice of the seventh angel" (Rev. 10:7)—all indicates that a period of years are embraced in the great tribulation. So great is that tribulation that Christ is the authority for the statement that except the time be shortened no flesh could survive. At the stage reached as we take up the study of this tenth chapter of Revelation havoc after havoc like cyclone has swept the earth, pestilence after pestilence has devastated men, that the time to "shorten" the length of the great tribulation is imminent or no one on earth would be left surviving; hence the oath at this time—that under the next angel's sounding all shall be consummated. O glorious end, much longed for!

IV. AN EARTH MINISTRY FOR RAPTURED SAINTS.

After being commanded to take the little book and eat it, John is told he must "prophesy again," "and there was given me a reed like unto a rod: and one said, rise, and measure the temple of God, and the altar, and them that worship therein." (10:11-11:1.)

John here is type or symbol of the saints in glory after the rapture (4:1-2). Frequently God commands the prophet to act or perform in certain ways as prophetic of what shall be done by or with or for the people of whom he is. This is the case here; not simply John but all the "meek" shall inherit the earth. This does not refer to any earth ministry of John in his pilgrimage as an earth saint, for this command is given under the seventh seal and the sixth trumpet in the Day of the Lord. The Day of the Lord had not come in John's Day nor has it yet arrived (February, 1924); not one seal therefore had been opened in his time. Plainly he witnesses that the time is the Lord's Day. Further and clear proof that this ministry of John is yet future and was not fulfilled in his earth-walk, is the fact that he was commanded to measure

(1) the temple of God, and (2) the altar, and (3) them that worship therein. The temple at Jerusalem had been destroyed some thirty years prior to this experience of John on Patmos, under the Roman invasion of about 70 A. D. John never measured that temple, its altar, its worshippers. After this Patmos experience he did not for the temple has not been rebuilt to this day. That this temple is an earth temple and not the one in the New Jerusalem is evident from the directions that follow to omit the measure of the court which is given to the Gentiles and that this holy city in which the temple is shall the nations "tread under foot forty and two months." Never will Heaven be trodden under foot by Gentiles for a day, let alone forty and two months! Clearly this is an earth city, though holy, and an earth ministry by raptured saints, is meant.

Do not all the scriptures agree to this? 1 Cor. 6:2: "Know ye not that the saints shall judge the world?" Does not that imply everything that is in it? It is after the rapture of the churches (Rev. 2, 3, and 4:1) that this command goes forth. After the rapture of the church general, God will return to the Jews and the Jewish Temple, reconstructed, will be the temple of the Lord on earth.

"Prophecy again" indicates there has been an earth mission of prophesying once, and there is now a second earth ministry of prophesying. Psalm 149:5-9, "Let the saints be joyful in glory: let them sing loud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon their people; to bind their kings with chains." Such, says God, will be something of an earth ministry of saints. Not now—this is the age or dispensation of our rejection and humiliation as our Lord was rejected and humiliated before us. But as He is going to have a return to earth and an earth ministry so His saints will have a return to earth and engage in an earth ministry.

V. JEW AND GENTILE IN TRIBULATION

Clearly the time of the events in chapter eleven is the time of the great tribulation, under seventh seal and sixth and seventh trumpets. God's command is "measure" the earth temple, the altar, the worshippers.

Measuring is a *judicial* process. It indicates a new marking out of boundaries, a choosing and a rejecting. That which is within the marks is appropriated; that which is without is rejected. Wherever there is a new laying out, there is a doing away with the old. Things take on a new shape—and so these are the steps ushering in the regime of the millennium. What is here rejected? The scriptures themselves answer: "the court which is without the temple leave out . . . for it hath been given unto the Gentiles or nations." There is coming, then, a *rejection of Gentiles*. And to this agree other scriptures. There will be a "fulness of Gentiles" (Rom. 11:25). Fulness is impossible except there be a limitation, a fixed number or quantity to be filled.

In this new order, Jerusalem of Palestine will be again the "holy city." In Neh. 11:1, 18, we read of *Jerusalem, the holy city*." Isaiah 52:1 calls out, "Put on thy beautiful garments, O *Jerusalem, the holy city!*" In the temptation of Jesus, Satan took Christ "into *the holy city*, and setteth Him on a pinnacle of the temple" and we know that city was Jerusalem (Matt. 4:5). Jerusalem, plainly the scriptures agree, is "the holy city" on earth. It is this city, then, that God again chooses as the site of His temple on earth, the only holy one in the world-wide reign of Antichrist, and only the sanctuary of the temple in that city. It is because God does thus choose it and mark it as appropriated by Him that for another to intrude therein and set up his image and demand it there be worshipped is "defiling the temple" and setting up the "abomination of desolation." It is this that Antichrist does.

Note again, though God rechooses Jerusalem and turns to the Jew again, He does not defend the city but rather chastens it. It is given over to be trodden under foot by the Gentiles—with exception of the sanctuary of the temple—for forty-two months. “Zion shall be redeemed with judgment, and they that return of her with righteousness.” (Isa. 1:27.) The Gentiles whom God rejects He now uses for the chastisement of Israel whom He now chooses and at the same time places the Gentiles in a position that brings their greatest torment and judgment. He reveals their sins against His newly chosen people; they persecute the measured worshippers, desecrate the measured altar and temple, setting up therein the image of Antichrist for worship, that the consummation of all plagues may fall upon them. As for the Jews, God says “I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried” (Zech. 13:9). He says He “will gather all nations (Gentiles) against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity.” (Zech. 14:1, 2.)

But, thank God, there is a time limit set to this sharp affliction of Israel. The trampling under foot shall be but for “forty-two months,” three years and a half. As it is a literal city that is oppressed and the oppression is literal, so the months measuring the duration of the affliction are literal months and are forty-two, no more no less. Forty and two months are forty and two months and not twelve hundred and sixty years! Sometimes God does mean for a number or a date to be taken in some other way than given but in such cases He always so states the fact. This is the length of time that the two witnesses prophesy; that the woman flees into the wilderness; that Antichrist and the False Prophet are in supreme power on earth—and all these events seem to be synchronous. Further, it seems this duration of time is one-half the period of the great tribulation and that the half in

which these impieties occur is the last half. Daniel represents the sorrows of the end as covering a *week*, and the impieties of Antichrist as filling the last half of the week. As the book of Revelation states he will have supreme power for three and a half years (Rev. 13:5), we take it Daniel's scale of days typify years and that the total length of the final great tribulation in which this present age will end will be seven years (2,520 days) but (Matt. 24:22) *shortened* by Christ (to 2,375 days according to Daniel 8:13-14, and 12:7, 12).

Let us now trace the course of the two witnesses during this same period.

QUESTIONS

1. Under what five headings is this chapter presented?
2. Who is the Cloud-robed Angel?
3. What is the Document He holds?
4. What indicates it?
5. What is the proclamation?
6. What indicates the raptured saints will have an earth ministry at times during Tribulation?
7. What is the "holy city" of Rev. 11:2?
8. Why is the outer court left out in measuring the new earth temple?
9. Are you in "the fulness of the Gentiles?"

XVIII.

THE TWO WITNESSES

Sept. 21, 1928 to Oct. 11, 1931, if the Covenant dates from
Passover of 1925.

Rev. 11:3-19.

Witnesses Extraordinary—Their Number—Personality—
Individuality—Identity—Enoch and Elijah—The Two Olive
Trees and the Two Lamps—Testimony of Prophecy, Christ,
Jews, Church Fathers to Return of Elijah—John and Elijah—
Testimony of Jews and Church Fathers to Enoch's Return—
Their Ministry.

Chapter Eleven of Revelation is a continuation of chapter ten,—the Cloud-robed Angel is still the speaker, John is the one addressed and the setting of the scene is the same. Note that John does not see in vision the Two Witnesses; their account is dictated: "I will give unto My two witnesses and they shall prophesy," etc. Their story and the account of their mission is personally dictated by the risen and glorified Christ and John here takes verbatim dictation from the Lord.

These two witnesses are the most extraordinary found in Biblical accounts. Though multitudes faithfully witness for Christ as against Antichrist in the days of Antichrist and are martyred for their testimony (Rev. 6:9; 13:15; 20:4); those multitudes do not receive nearly the notice given these two lone witnesses. Antichrist himself in all his career does not stand out more conspicuously than these two men. The kings, princes, armies of the world combined cannot as successfully cope with Antichrist as these two witnesses.

These Witnesses are *two*. Both Law and Grace require at least two witnesses to establish a thing. Deut. 17:6, "At the mouth of two witnesses or three shall he that is worthy of death be put to death, and at the mouth of one witness he shall not be put to death." Matt. 18:16, "But if he will not

hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established." Thus both Testaments agree that ever must there be at least two witnesses to establish a testimony. Thus has the Lord ever sent His messengers: Moses and Aaron, Joshua and Caleb, the twelve and the seventy sent out by twos and here Christ's final witnesses are two.

There are interpreters who have taken these two witnesses to be the two Testaments preached,—the Old and the New. Note simply the facts Christ dictates about them for proof that they are not the Testaments: they prophesy only 1,260 days which even if stretched out into years come far short of the thousands of years the two Testaments have gone forth. These witnesses are then slain but refused burial—how would the two Testaments be refused burial?—and further, not a drop of rain falls on the earth during their witnessing! These witnesses are called *martyrs*—a term never applied to books. They *prophesy* which is a work of persons. Still others see in these two witnesses groups or denominations made up of people. Some try to identify the Waldenses and the Paulilikens as these two witnesses. But never has there been an entire group or denomination of people every one of whom prophesied 1,260 days, no more no less, every one wearing sackcloth for the 1,260 days, and all simultaneously being martyred together, not one left. These *witnesses* are not only *persons* but they are *individuals*.

If they are persons, they are *saints*, and hence two noted saints. They are saints who have never died for at the end of their ministry they are slain but it is appointed unto men "once to die." Further the noted or foremost saints have been translated by the time of the seventh seal and the sixth trumpet. Therefore they are saints from heaven but who have never died nor yet have been glorified. Christ died on earth after having been in Heaven from the beginning. Paul was caught up into the heavens and heard things he was never

permitted to tell and after that came back to earth, ministered and was martyred. John was caught away by the Spirit into the Heavens for the visions and material of the book of Revelation and yet returned to earth and also was martyred. Hence we find from facts that it is not impossible for one to die who has been already in heaven. Hence we are driven to search for two saints in heaven who never have died.

Scriptures tell of two noted prophets who have been in heaven thousands of years but who did not die and who, for all we know, are just as capable of death as ever. They are so distinguished wherever Christianity is known that without further description their names are already known. One of them lived on the other side of the flood and is *a Gentile*; the other is *a Jew* of Ahab's day; both were noted judgment-prophets, and were God's pre-eminent witnesses while they were on earth and the most noted men that ever lived in the manner of their removal from among men. I refer to *Enoch*, the "seventh from Adam," and *Elijah*, the Tishbite.

Prophecy foretells a return of Elijah in connection with the "great and terrible day of the Lord." "*Behold, I will send you Elijah the prophet* (many of the oldest versions read '*Elijah the Tishbite*') *before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*" (Mal. 4:5, 6.) This is the testimony of God's own word. If God means Elijah when He says Elijah and the day of the Lord when He says the day of the Lord,—we know Elijah shall literally return in connection with the final overthrow of all the hosts of wickedness.

But was not John the Baptist Elijah? No, or else John falsified. The Jews sent priests and Levites from Jerusalem to enquire of John the Baptist, "Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not." (Jno. 1:19-21.) How more plainly could

John say he was not Elijah than that? Jesus so testifies. When the disciples *after* the death of John the Baptist were making inquiry of Jesus relative to the doctrine of the scribes that "*Elias must first come,*" Jesus answers, "*Elias truly shall first come, and restore all things.*" (Matt. 17:11.) Here is double proof from Jesus' words that there is a coming of Elijah of which John the Baptist was not the fulfillment: First, in that though John had already come Jesus states the coming of Elijah as yet future: "*Elijah shall come;*" and secondly, in that He states that Elijah shall "*restore all things.*" The time of the restoration of all things, according to Acts 3:19 and other scriptures, is the time of Christ's *second coming*, as is "*the great and dreadful day of the Lord*" with which the Holy Spirit through Malachi connects the coming of Elijah.

In the judgment spirit, John the Baptist might be called Elijah, just as a great reformer of to-day might be called a Savonarola. Hence it is that instead of saying John is Elijah, Christ says, "If ye will receive (*it, him, or something*) this is Elias, which was for to come." (Matt. 11:14.) According to Christ, was John Elijah? In figure, yes; in literality no and according to Christ this Elijah shall yet come and shall restore all things. According to John himself, was he Elijah? No.

Thus according to the testimony and prophecy, of Christ, of the Jews (the disciples referring to the doctrine that Elijah must first come), there will be a literal return of the literal Elijah in conjunction with the second advent of Christ. And so testify the church fathers, the disciples of the first apostles and disciples who were with Jesus for the three years of teaching day and night.

Justin Martyr says, "If Scripture compels you to admit two advents, shall we not allow that the word of God has proclaimed Elijah shall be the precursor of the great and terrible day, that is, of the second advent?" *Hippolytus* says, "As two advents of our Lord are indicated in the Scriptures, also

two forerunners are indicated; the first was John, the son of Zacharias. He first fulfilled the course of forerunner. But since the Savior is to be manifested again at the end of the world, it is a matter of course that His forerunner must appear first, as He says by Malachi, I will send to you Elias the Tishbite before the day of the Lord, who shall come and proclaim the manifestation of Christ that is to be from heaven." *Origen* testifies: "The Savior declares that there was another coming of Elijah before Christ, which had been unknown to the scribes." *Chrysostom* says, "As John was the forerunner of the first coming, so will Elias be the forerunner of the second coming"—"Christ called John Elias on account of his performing the same office." (Dial. with Trypho, cap. 49; "Concerning Christ and Antichrist," 44, 45, 46; on Matt. 17:10f *Suicer's Thesaurus*, vol. 1, p. 1,317,—quoted by Dr. Seiss, *Lects. on the Apoc.*, vol. 2, pp. 191-193.)

The Jews knew that Elijah would not return alone, but there would be a companion prophet. For their first question to John was to know if he was Christ; when this was answered "no," they asked, "Art thou Elias?" but they received the same answer. Then they questioned, "Art thou that prophet?" (Jno. 1:19-25.) The Apocryphal Gospels, though we do not go to them for doctrine, nevertheless belong to the literature of the early Church and hence are invaluable in setting forth the current opinions of the first Christians. In the history of Joseph the carpenter, Jesus is represented as saying, "Enoch and Elias must, toward the end of time, return into the world and die, namely, in the day of commotion, terror, perplexity, and affliction; for Antichrist will slay them." (Chap. 31.) In the *Gospel of Nicodemus* two old men are found living in their bodies in paradise and one of them says "I am Enoch, who was well-pleasing to God, and who was translated hither by him; and this is Elias the Tishbite; and we are also to live until the end of the world; and then we are to be sent by God to withstand Antichrist, and to be slain by him, and after three days to rise again, and to be

snatched up in the clouds to meet the Lord." (Chap. 9 alias 25.) *Tertullian* writes in *De Anima*, 50, "Enoch was translated, and so was Elijah; nor did they experience death; it was deferred; they are reserved for the suffering of death, that by their blood they may extinguish Antichrist." Arethas (on Rev. 11:13) declares Enoch and Elijah are recognized as the two witnesses with one accord in his day. Ephraem, the Syrian, in quite another branch of the church, writing of Antichrist and the judgment of the last times says, "But before these things, the merciful Lord will send Elijah the Tishbite, and with him Enoch, to teach religion to the human race: and they shall preach boldly to all men the knowledge of God, exhorting them not to believe in the tyrant through fear. They shall cry out and say, 'This is a deceiver, O ye men. Let none of you in any way believe him: for in a little while he will be utterly abolished. Behold, the Lord, the Holy One, cometh from heaven!'" (Sermon on Antichrist. See Maitland's *Apost. School of Proph. Interp.*, p. 218.) Dr. Seiss says "And scarcely, until after the first half of the Christian ages, do we hear of any other testimony on the subject. Whenever we hear of the last great Antichrist and the Witnesses who withstand him unto death, *Elijah and Enoch, Enoch and Elijah* are the names we hear from the lips of the most eminent teachers, bishops, apologists, and martyrs, from the time of the Apostles onward. Modern Christendom has well-nigh dropped these names from all such connections, as it has also well-nigh dropped most of the characteristics of primitive Christianity itself; but nothing that it has substituted in place of these names can claim even a moiety either of the Scriptural or the traditional evidences, which still, in spite of everything, continue to proclaim *Enoch and Elijah* The Two Witnesses." (Lectures on the Apoc. vol. 2, p. 196.)

"These are the two olive trees and the two candlesticks, standing before the Lord of the earth." Rev. 11:4. All agree this refers to the vision of Zechariah (Zech. 4) in which he saw a golden candlestick with bowl on top of it and seven

lamps thereon and seven pipes to the seven lamps which are on the top of it, "and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." When he asked the meaning, he was given the answer, "These are the *two anointed ones* that stand before the Lord of the whole earth." Then follows the Scripture, "Not by might nor by power but by My Spirit, saith the Lord." In other words, it was a material picture of the mysterious organism through which the power of heaven was coming forth to give success to the work in which Zerubbabel was engaged. The two anointed ones who were then standing between God and the people, encouraging them to complete the re-building of Jerusalem, the temple, were Zerubbabel and Jeshua. But here there is seen no candlestick and seven lamps as of old, or as in the church age (Revelation chapter one). The ministers ("stars") and the churches ("candlesticks") are gone and there remain only the olive trees, the source of oil for the candlesticks and lamps, so these Two Witnesses are both oil supply for their Godless age and the sole Witnesses or Light-bearers to it also. Such a lone self-supplying lamp was Enoch in his day of apostasy preceding the world-wide judgment of the flood, and such a self-supplying lamp was Elijah in the degenerate days of Ahab and Jezebel.

"Lord of the earth" as a title of God indicates a change in times from the church age in which "the Prince of this world" and the "god of this age" is Satan. "Lord of the Earth" is not the Christian title of God but "The Father of Our Lord Jesus Christ." But when Israel was about to cross the Jordan and possess the land as a *divine nation*, God was called "Lord of all the earth." (Josh. 3:11-13.) When Jerusalem went into captivity God took the name of "the God of heaven." (Dan. 2:18, 28, 37, 44, etc.) That there is a return to the title "Lord of the earth" means He comes to re-possess the earth, ousting the usurper.

The times in which these witnesses prophesy are *not Gospel times*. No trace is found of the Church but there are in-

dications of the Jew and the Jewish Temple. The "two olive trees" appear but the golden candlestick is gone and in its place nothing but two lone lamps. These witnesses kill, torment and avenge—showing the times are different from this age in which the ministers of the Gospel are to endure hardships, afflictions, persecutions, with only blessings in return. Now we are to be "harmless as doves." But not so with these two witnesses

The preaching of the Gospel is a thing of joy and gladness. It is "good tidings." But these prophets witness arrayed in sackcloth—indicating calamity and judgment. "Fire issueth out of their mouth and devoureth their enemies; and if any one willet to injure them, thus must he be killed." The heavens are turned to brass, waters to blood, the earth and its inhabitants are smitten with many plagues while they testify. Clearly, these Witnesses are not Ministers of the present Gospel dispensation.

Their times are very evil. The world is so full of evil that these witnesses for God cannot maintain an existence in it without a miracle. War rages against all the holy ones and overcomes them, finally killing these fire-guarded Witnesses themselves and people make merry over the death of the last of God's representatives on earth. It is also *a time of supernaturalism and miracle*. All ordinary laws of things are shaken and bent. Saints from Heaven and agents and powers from hell are upon the earth in ministry. Enoch and Elijah who so miraculously disappeared from the earth ages ago just as miraculously make their re-appearance and in their same character of judgment—prophets as of old. The unusual, the supernatural, the miraculous is on every hand. Theirs are *judgment times*, "the great and dreadful day of the Lord." This age is being "ended."

Their work is a work of God's exceeding mercy. So like an angel of light has the manifestations of evil at last come forth, God permitting the "strong delusion" to go forth,—Antichrist; so malignant is iniquity that it cannot tolerate

righteousness on the earth and the just are everywhere being beheaded so powerful is Antichrist in these days that he would, no doubt, sweep all people into his deceptions were it not for the fact that God sends these two witnesses to cry out against the delusion and to make known the identity of Antichrist and the false Prophet, to interpret to the peoples everywhere the times in which they live. It seems Elijah will especially administer to the Jews, and Enoch to the Gentiles. The work of these Witnesses, then, is a merciful work.

In conclusion, note *the outcome of their ministry* from the world's viewpoint. They are immortal until their work is finished. How they are sustained, whether they partake of earthly food, we are not told. Elijah was supernaturally fed when on earth before and it will probably be the case when he returns with Enoch to cope with Antichrist. But nothing of any kind can harm these messengers till their testimony is complete. But when their work is finished, "the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them." What form of death they die, we are not told. Whether Heaven withdraws their power of self-defense, or their Heavenly vigor or the powers of hell increase on earth enough to overcome what Heavenly powers these Two Witnesses have we know not. But it seems beheading is the ordinary mode of execution under Antichrist. (Rev. 20:4.)

Their dead bodies are denied the sepulchre. Their corpses lie exposed on the streets "of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified." Jerusalem is in Scripture called a "city large and great" (Neh. 7:3, 4), "*this great city*" (Jer. 22:5, 8) and "*that great city, the holy Jerusalem.*" (21:10.) The use of the word "spiritually" here indicates the literalness of the account, and that only the names "Sodom and Egypt" are to be spiritualized, the rest taken literally. Jerusalem is not Sodom and yet "spiritually" considered in apostasy she is a Sodom and is so called by the prophets. (Isa. 1:9, 10; 3:8, 9;

Deut. 32:30-33; Jer. 23:14.) In like manner it is "spiritually" likened to Egypt because of idolatries. (Ezek. 23:3, 4, 8, 19.) But when the Holy Spirit causes to be written that further descriptive clause, "where also our Lord was crucified" the literalness of Jerusalem is settled beyond question. "It cannot be that a prophet perish out of Jerusalem" (Luke 13:33) and these last two Witnesses are Prophets.

The inhabitants of the earth make merry over the slaying of the last Witnesses for God the earth received. Men even send gifts to one another in honor of the prophets' death. These holy Witnesses were a terror and a great annoyance to the Beast and his subjects and with their riddance their last hinderer is taken away. There is no one now to dispute with them or to contest their usurped rights. Now wickedness dismisses all fear. "The joy over a reputed enemy's death, and refusal to bury him, have been man's modes of expressing enmity in all ages and countries. Thus it was at the death of Phocion, . . . Tiberius Gracchus, and others. Over John Huss, burnt at Constance, the Council held banquets, and testified their joy, as over enemies destroyed." (Matheetes, *in loc.*) Three years and a half they prophesied, three days and a half they lie under the power of death. It was long enough to prove the reality of their death.

But, they do not remain dead! "After the three days and a half the breath of life from God entered into them, and they stood upon their feet." Heaven recalls them. "They heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the clouds and their enemies beheld them." The triumph of the wicked is short. The wicked beholding their resurrection can attest that it is as real as their death. People who would not believe in the resurrection and ascension of Jesus Christ are now compelled to witness the resurrection and ascension of His last witnesses to their horror and terror. Here is another gazing into heaven as the prophets go up. Marvels of judgment happen. "In

that hour there happened a great earthquake. The tenth of the city fell, and there were killed by the earthquake seven thousand names of men." Names of men stand for the men. When Jesus said to Sardis Church (Rev. 3:4), "Thou hast a few names even in Sardis which have not defiled their garments" He meant *persons*. The remainder "became terrified and gave glory to God." But this is not conversion. Glorifying God from terror has not the marks of genuine repentance. Neither do we find it issuing in fruits worthy of repentance. When true repentance is brought forth, judgment is stayed. But straightway here is announced, "Behold, the third woe cometh quickly." How often did Pharaoh change his mind under the lashing of the plagues of God, but it was not repentance. Startling calamities and mighty afflictions oft-times turn men from their waywardness but the religion of dread is never to be trusted. Today, in the time of thine ease or thy blessing, is the time of true repentance if thou wouldst reap the true results that issue from genuine repentance. When men sin away their day of grace, resisting, quenching, grieving, fighting that which is holy, they are not likely to be transformed into saints by the terrors of the day of doom though obliged to confess it is the almighty God who is dealing with them.

"Today, if you hear His voice, harden not your heart."

Verses fifteen to nineteen announce in summation what now happens under the seventh and last trumpet, the details of which are given in succeeding chapters.

QUESTIONS

1. What indicates that chapter eleven of Revelation is a continuation of chapter ten?
2. Are its events seen or dictated? By whom?
3. How many are the Witnesses here? Whose are they called? What indicates they are individual persons?
4. Why are they two?

5. Who are they? What indicates it?
6. How was John Elijah? How was he not Elijah? Then, was he Elijah?
7. What is the title of God in this chapter and what does it indicate?
8. What of their times? Their work? Its outcome? The length of their witnessing?

XIX.

THE CHURCH VISIBLE AND ITS DESTINY

Rev. 12:1-6, 13-17.

The 12th Chapter of Revelation—The Sun-clad Woman—Not Mary—Not Jerusalem—But Is the Church General and Visible—Her Attire—Victorious in Position—In Way of Motherhood—True Mission of the Church—The Persecution of the Woman—Her Flight—Locality of Her Refuge—Her Miraculous Sustenance—Antichrist's Pursuit Defeated—His Resultant Warring with Her Seed—A Series of Translations—Places of Their Recording and Their Probable Dates.

The twelfth chapter of Revelation is one of the most picturesque, dramatic and vivid chapters to be found in the entire Bible. It is a series of great pictures,—first, of a sun-clad woman, secondly, and just born, a man child, and thirdly of a great beast-dragon—and the account of two wars—the first waged by the dragon over the catching-up of the man child, and the second by him against the woman “left” after the man child is taken. Each of these events is worthy of a special and separate sermon but we shall try to present the entire group with their related incidents in two presentations.

May the Spirit of God, the giver of the Scripture and the giver of its rightful interpretation, anoint our eyes to see, our ears to hear, and our hearts to perceive the wealth of revelation relative now to the first presentation, The Church Visible and Its Destiny.

Note these presentations are labeled by the Holy Spirit “signs”—*sameion*—though the Authorized Version mis-translates the word to read “wonder.” Since they are “signs,” the imagery as here given will never be literalities—but are rather *symbols which portray literalities*. Thus the signs are seen “in heaven”—though what they portray happens

on earth, extending over the centuries. And the first event given in the symbolical language will embrace a something that can best be pictured by symbol as a woman clothed with the sun, and with the moon under her feet, and in the pangs of child-delivery, better than by any other imagery. What does it mean?

I. THE SUN-CLAD WOMAN, THE CHURCH VISIBLE

It is not a picture of Mary, the mother of Jesus, nor of the holy city, Jerusalem, in symbol as some have taken this sign to represent. Mary was no more of a saint than were and are ten thousands of other women who have lived through the ages. Besides, she is passed away from the earth long since, while this woman is seen "in the Day of the Lord," and under the sounding of the seventh trumpet—a date that is yet future. Nor is Jerusalem meant or any other earth city. No city has ever or can ever take wings and fly away and after 1,260 days return again.

But a view held by Christians more generally is that this symbolical woman is a symbolical presentation of the entire church visible,—which embraces the deepest saint and the shallowest professor. Every class that enters into her make-up is portrayed in this one sign-picture.

1. Consider *the mystery of woman*. She was made out of Adam—taken from his side as a deep sleep fell over him for this purpose. There was but one made—Adam had no other. She was brought and presented unto man who accepted and loved her as bone of his bone and flesh of his flesh. The true pure woman is ever a symbol of the church of Christ as taught by all Scripture. As Adam was type of "Him that was to come," "the second Adam," so Eve is type of the Bride-wife of the Second Adam. The Church is taken from the opened side of Christ who has fallen into a deep sleep (even unto death) for this purpose. And one day she shall "be brought" and "presented" unto Him as "bone of His bone and flesh of His flesh." Thus the church

general is the woman in her creation from the second Adam, from her being named after Christ, in her receptivity, love, maternity, trusting dependence, beauty and willing obedience. She is betrothed of the Lord, His Bride who becomes His Wife, His Queen, partaker of His inmost love and all His estate in Heaven. No more fitting symbol could be found to portray the church general than that used here.

2. This woman is magnificently arrayed. Her attire is the sun. The sun is the fairest and brightest object our eyes have ever beheld. To be clothed with it, would be to be clothed with light. And Christ says His followers are "the children of light" (Lk. 16:8). Eph. 5:8 declares the real Christian is not simply *in* light, but *is* light: "Ye were sometimes darkness, but now are ye light in the Lord." We are to "walk in the light" as He is the light. Further, Christ said of His disciples of every age, "Ye are the light of the world" (Matt. 5:14). Thus they are the out-givers of God's light to a benighted world. But the sun is a type of Christ, ever known as "the Sun of Righteousness." Then to be clothed with the sun is to be clothed with Christ—the only garb for every Christian.

The sun is also unexcelled for its *purity*. The sunbeam that is squarely against slush or even filth, is still untainted, and as unstained as the part of the beam that is a thousand miles above the slush. Thus the Christian, though living *in* the world, with the world's sin touching him on every side, still is to retain the absolute purity of the Sun of Righteousness away yonder in the Heavens. Moreover, he is to draw out of that slush tiny bits here and there by his brightness and warmth and lift such particles out of the mire, carry them by his rays to the Source yonder.

3. This woman is victorious in her position. The moon is under her feet. This is not to be taken as typifying that Law is under the feet of the Christian. He is lawless who tramples under foot Law. They are foolish who say for the Christian the Law is done away with. As Christ came not

to destroy but to fulfill the Law, so with every follower of Christ. The Christian is to fulfill every law of God—to have no other gods before Him, neither to commit adultery or fornication, nor is he to lie or steal. God's law will never be done away with till God Himself becomes lawless. Ceremonies may pass away, so may Heaven and Earth, but God's order never. What are we to understand by the moon in this presentation plainly labeled a "sign"? The moon is the chief power of the night. Then the church general is ever to have the chief power of darkness under her feet—and just this, we believe, is the symbolical meaning here.

II. HER DELIVERY—THE BEARING OF THE MAN CHILD

4. But this woman is in the way of *motherhood*. Though to the outward eye, there is but the one general, larger body visible, yet within there is another body just as complete and whole as the outer visible general body. So with the church general. Within the visible professing multitudes, hidden away, God sees another body just as complete and entire, but by far the smaller. Here is the body of real saints, the seed royal presently to be caught up to the throne of God to rule the nations with the rod of iron,—a picture of the hidden smaller body of real saintship. I Cor. 6:2, "Do ye not know that the saints shall judge the world?" And just here is the one and only mission of the church: *to bear saints*. Not to do social work, not to do civic work, not to do fraternal work,—the many clubs of earth are unsurpassable in these activities. But not one of them can bear saints. If the church turns then to civic, to social, to fraternal work, she leaves that which she alone can do and takes up that which every organization can do and is, in the real sense, no longer of heaven nor a church. Oh churches of the living Christ, come back to motherhood by way of travail! Leave the oyster suppers, the bazaars, and the entertainments to the world which can any day far surpass thee in suppers

and bazaars and entertainments. Come back to thy calling of producing and bearing *saints*!

5. That borne as a result of the travail is here called a Man Child. Not Christ as too many Bible notes label this passage is here meant. Christ was not born of the church, He is not the offspring of the church, the creation of the church. Rather the church is the creation of Christ: "Upon this rock will I build My church." Thus the church comes from Christ, not Christ from the church.

What then is meant by this "man child"? Just that which is pictured. A smaller, hidden group within the church visible of every age, who, in the fullness of time, are going to be taken out from the body general as co-rulers with Christ. Presented in another figure sometimes used by Scripture, this same smaller company is none other than the Bride of Christ. Since this man child is not Christ—since it is the offspring of the church general—we must look for some group who is not Christ who yet will rule as Christ rules. Christ returns to earth to rule, one of these near days, in a literal worldwide kingdom. Who then will rule with the King but the consort Queen? And who is His Queen but the Bride who becomes the Wife? And who is the Bride-Wife of Christ but the complete overcomers in the churches? To the overcomers in the church at Thyatira, we hear Christ promising the "rule with a rod of iron"—just as here described. But to that group, the overcomers, Christ there promised the "Morning Star"—ever a name for Christ as Bridegroom. Thus the Bride of Christ is here meant, but now presented under altogether another figure. Note this discrimination: whenever the ruling of saints over nations is thought of, they are pictured as the man child, for such rule is masculine. But whenever the manner in which they came into such place of authority is thought of, then the same group are pictured as ruling, but as the Bride of Christ.

III. THE SUBSEQUENT FATE OF THE CHURCH VISIBLE

The rapture or the catching-up to the throne of God of the man child is here told, but not described. That description is given in detail in chapters four and five, and the rapture of this body does not take place here in the twelfth chapter and under the seventh trumpet, but rather at the end of the church age, at Rev. 4:1, before a single woe of tribulation visits the earth. It is restated here because the fate of the "left" Christians under the seventh trumpet is here presented under the imagery of the fate of a woman: but this woman does not have such trials until after the delivery of a smaller, hidden, but complete body from her general body, which occurred in Rev. 4:1. And the fate she now suffers as related in this twelfth chapter does not come to her until the days of the seventh trumpet—the latter half of tribulation, the days of Antichrist's absolute reign.

6. *The persecution of the woman now begins* in especial manner. It is under Antichrist, in the days of His absolute rule, that the church visible, the Christians who were not walking worthily enough to "escape all," will suffer persecution that will surpass that of every preceding age. How he will slay faithful witnesses! The result is that Christians in general, of every nation, regardless of sex or whether youthful or infirm, will have to flee as here pictured.

Christ plainly teaches that not all the Christians will be taken at the same time. "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken and the other left. Two shall be in the field; the one shall be taken and the other left" (Lk. 17:34-36). So in Matt. 24:42-51, He tells of certain of His servants who in their hearts shall at that day be saying, "My Lord delayeth His coming" and hence fall into unwatchfulness and the world alliances but who are compelled

to be left with the unbelieving hypocrites to be purged amid the sorrows of tribulation. Hence His special command to His people: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Lk. 21:36) that they might be kept "from the hour of temptation that shall come upon all the world" after the waiting and ready saints have been "caught up to God and His throne" (Rev. 3:10). These left ones together with such as are now won to a righteous life, will constitute the Woman and "the remainder of her seed."

And a hard time of it they will have. "Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). First of all there shall be "weeping and gnashing of teeth"—the sorrow and disappointment at having lost forever the first and highest eternal honors, the being now compelled to unlearn their heady theology in which they had trusted, and to begin again as little children to learn the truth which they had sneered at or neglected though time and again it had been brought to their attention. "And a very sore grief this will be to them. To have had the whole matter so plainly before them in the Word of God, and yet not to have seen it;—to have had so glorious a prize within their reach, and counted so hopefully on it, and now to find it lost and gone from them beyond recovery;—to have grown gray, venerable, and mighty in learning, in wisdom, and in championship for the Gospel, and yet not to have learned the simple practical truth of waiting, watching, and keeping in readiness for the coming again of the Lord Jesus,—and forever now deprived of place in 'the Church of the first-born,' with nothing left to them but in sorrow and humiliation to make their way to the secondary places in eternity;—these shall be among the scorpion stings which too many, alas, will then have to endure!" But worse yet—the great Dragon, knowing he has forever missed preventing the de-

livery of the man child, now turns upon the left ones with "great wrath." The hindering Holy Spirit no longer prevents him. Then will the cry of Psalm 35 be uttered in its fullest meaning, and the lament of Jeremiah, "Our persecutors are swifter than the eagles of heaven: they pursued us upon the mountains, they laid wait for us in the wilderness" (Lam. 4:19).

7. *The flight* of the left Christians now begins on unequalled scale in its universality, duration, and absoluteness. There is absolutely no living under the reign of Antichrist without accepting him in the place of God. He is the embodiment of the Dragon's rage, for he has his seat, his power, and his great authority from the devil, and the known worshippers of God must then fly or die. But God, though they were unready for His return, does not forsake them. When Israel came out of Egypt, "There was not one feeble person amidst their tribes." Not a foot swelled, nor a garment waxed old for forty years. When God brought them thitherward to Sinai, then He said, "Ye have seen how *I bore you on eagle's wings*, and brought you unto Myself" (Ex. 19:4). So here: "*And to the Woman were given the two wings of the great eagle,*" that is, the special and direct help of God.

8. *The place of her flight* is called "*the wilderness*" and "*her place.*" When Israel was given Jehovah's eagle-wings in flight, they carried that people into "the wilderness," even to Sinai. And just this very wilderness seems to be meant here. It is not called a wilderness, but "*THE wilderness.*" And what wilderness is "*THE wilderness*" but that of Sinai? Habakkuk setting forth certain revelations *connecting with this very time* (of the end), speaks of God's coming from "Teman," the southern section of Idumea, and from "Mount Paran" which identifies with Sinai and its hills (Hab. 3). This was *the wilderness* to which Moses fled for safety from Pharaoh's wrath,—to which Israel fled from the tyranny of the Egyptians,—to which Elijah betook himself from the wrath of Jezebel,—to which the faithful

Jews retreated from the persecution of the Syrian kings in the days of the Maccabees (I Macc. 2:28-31). This wilderness having served in all ages as the place of absolute safety for God's people sorely oppressed, it can now be called "THE wilderness" and "her place,"—the one locality on all the earth prepared and consecrated as the wilderness asylum for God's people.

9. That here "*she is nourished*" is an indication of her sore straits; that there is no possible help in self-activity and labors now. It implies that her feeding is miraculous, that it is supernatural, that it is from Heaven. This helps further to identify the place as the wilderness of Sinai, for the history of the past is the prophecy of the future. Here Elijah was supernaturally fed on a meal, after his flight, prepared by Heaven, in the strength of which he went for forty days. Here God rained for the multitudes of Israel the manna from heaven, the only means of sustenance of that people for many days. The implication is that a like miraculous feeding will occur with reference to the fugitive Christians in the days of the seventh trumpet, who make their way to the wilderness of Sinai, and whom God will especially aid in their efforts at reaching that locality, from whatsoever place they may start.

10. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev. 12:15-16). When Pharaoh went against Babylon, Jeremiah exclaimed: "Who is this that cometh up *"like a flood, whose waters are moved as the rivers?"* Egypt riseth up like a flood, and *his waters are moved like the rivers*" (Jer. 46:7, 8). When Nebuchadnezzar came with his forces against Tyre and Sidon, the Lord said: "Behold, *waters rise up out of the north, and shall be an overflowing flood, and shall overflow the*

land, and all that is therein; then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands" (Jer. 47:2, 3). These Scriptures clearly indicate that such rising of *waters* and casting forth of *floods* is imagery used to portray the going forth of irresistible *armies*. The interpretation then is evident. Soldiers are sent to assail and overwhelm the woman, the left Christian in flight. But God undertakes; the earth opens its mouth and swallows them—as Pharaoh's army pursuing Israel was drowned in the Red Sea, or as Korah's rebellious followers were swallowed up by the earth in the days of Moses. It is in the time and region of miracle when this swallowing up of the persecuting floods occur. It is in the time and region when there is a renewal of wonders "like as it was to Israel in the day that he came up out of the land of Egypt" (Is. 11:15, 16). It is in the time and region of great earthquakes and disturbances in the realm of nature (Zech. 14:4; Lk. 21:25, 26; Rev. 11:13, 19). And there is reason to think that nothing less than a literal gaping of the earth under the feet of the pursuing soldiers is here meant as swallowing them up.

11. Though defeated from further pursuit of "the woman," Antichrist in greater rage because of that very defeat now turns to make worse war than ever on any remaining Christian who might be found outside that wilderness retreat which is protected by the power of God. Two classes of faithful witnesses seem to be indicated by the wording, "the remnant of her seed, which keep the commandments of God"—probably Jews, no doubt the 144,000 sealed Israelites of chapter seven yet on earth, and those which "have the testimony of Jesus Christ"—scattered Christians who for some reason did not betake themselves to Sinai.

Seemingly on Nisan the 17th, 1931, what remains of both the woman and the remnant of her seed on earth, will be translated, in like fashion as the Bride of Christ was translated in Rev. 4:1. Before the end, every redeemed one of God that lives on the face of the earth will be translated—but “every man in his order”; His Bride first, Rev. 4:1; the innumerable multitude next, Rev. 7:9-17; the third and last Christian translation, Rev. 16:15, at the opening of the sixth vial; at the probable dates of Nisan 17th, 1925, Nisan 17th, 1926, and Nisan 17th, 1931. There is a translation, separate and distinct from any of these, of the 144,000 Israelites whose sealing is recorded in Rev. 7:1-9, whose translation is recorded in Rev. 14:1-5,—shortly after the flight of the Woman.

QUESTIONS

1. Name the personages and events of Revelation twelve.
2. What is meant by the Sun-clad Woman? By the Dragon? By the Man Child?
3. What of the array as the “sun?” What is signified by “the moon under her feet?”
4. What is the fate of the Woman in the days of the seventh trumpet?
5. Where is the place to which she flees? What is signified by the eagle wings that assist her? What is meant by the flood of waters the dragon casts forth after her to overwhelm her? What happens to this “flood?”
6. If the translation of the Man Child does not occur at this juncture of time, why is it related here? When does that translation occur—where recorded in rightful chronological order in Revelation?
7. What Scriptures indicate that not all Christians will be taken at the first translation? How many translations will there probably be? Where are they recorded in Revelation? What will be their probable dates? Where is recorded a Jewish translation in Revelation?

XX.

THE RAPTURE OF THE MAN CHILD, OR, THE WEEK AND DAY OF THE LORD'S RETURN

Rapture of the Man Child—the Overcomers in the Church—Age—Masculinity of the Group—the Reign over Nations—Meaning of the Birth—First Resurrection a Series—Passion Week Probably a Type for the Church—Then Advent Announcement Nisan 9th—Rapture a Nisan 17th—War in Heaven—Its Occasion, Contestants, Manner and Outcome—the 1,335 Year-Day Message of Daniel Points Probably 1925 as Year Date, if the Covenant dates from Passover of 1925.

Rev. 12:1-12.

It is joy unspeakable and full of glory whenever we come to the consideration of that part of the twelfth chapter of Revelation that is our theme this morning,—the translation of the Man Child. This presentation we have labeled "The Rapture of the Church"—for such it is; but as we deal largely with the details that happen for a full week immediately leading up to and culminating in that rapture, we have also embodied the presentation herewith in a second statement of subject, "The Week and Day of the Lord's Return."

I. THE MAN CHILD THE OVERCOMERS.

In the last sermon on the Sun-clad Woman, we touched enough on the subject of the Man Child, so related are the two topics, that we know already who the Man Child is. We then saw that the church visible is, to all general appearances, one great body: but that the all-seeing eye of God sees within the general and visible body of the church a second body, a body within a body, which second body is by far the lesser in size than the visible body, is hid from gen-

eral observation, but is as complete and perfect a body as the body visible. Only God, the devil, and the church visible know of the existence of this second body. God sees it, the great church mass knows that within it are some who are the very elect of the very elect, and the devil who ever tries to prevent the fruition of real saintship is also aware of it and is ever seeking to violate and consume this inner hidden body,—the Church Invisible.

There is special emphasis laid upon the masculinity of this child; not simply "*a man child*" as in our English version, but more literally "*a son, a male*"—the masculinity thereby being twice declared. Some for this reason have thought that Christ is this particular man child. But no, for He does not spring from the church general as does this man child, but rather the church has its origin in Him. Further, a later verse in this chapter says that the man child overcame "by the blood of the Lamb"—but Christ never had sins that had to have the blood of the Lamb applied thereto; if so, then He Himself could not be the atoning Lamb. This last particular rules out the interpretation of Christ as this particular man child if the woman is thought of as Isarel. *This* man child is a body, a group, that must have the blood of Christ, God's atoning Lamb, to cleanse it, is forever settled in verse 11: "*they* overcame him by the blood of the Lamb."

This group (called a man child and yet in the same narration called "*they*"), this Scripture expressly declares, are "*to rule all nations*" and "*with a rod of iron*" (verse 5). And writing from the throne of Heaven, Christ says to church members (Rev. 2:26-28), "—and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Here is exactly the same award as assigned in the twelfth chapter to the man child, assigned by Christ

to the overcoming Christian,—“power over nations” and “with a rod of iron.” Further, the group and yet singularity are brought out: Christ says “and he that overcometh”—that no doubt will be more than one, whoever and however many,—and yet the promise, “to *him* will I give”—the singular, “him,” as if but one person, and as if that one is a male. However, not Christ is thereby meant, for this epistle is from Christ and directed to the membership of the church at Thyatira. It is the same terminology as used in the twelfth chapter—the singular and the plural ideas both being found at the same time in the same passage, and the masculinity. No one will be so foolish as to think this means no woman will ever be an overcomer. The masculine in such cases, “to him that overcometh,” is generic, not sexual. And when the heroic and vigorous characteristics of the overcomer is thought of, the overcomer is seen in a masculinity, and is presented as a “man child” who shall rule the nations with a rod of iron. But whenever this same group are set forth as rulers but not so much the thought of rule dominating as how it is they come to have this power,—then the same group are presented under another figure and are called “the Lamb’s Wife,” for it is from Him that they derive the regal power. And who is the co-ruler with the King but the consort Queen? Hence we have, in different Scriptures, this very group of the overcomers, the Church Invisible, sometimes presented as the Bride of Christ, and at others as a Man Child—but it is one and the same group of saints. If emphasis is given to their *right to rule*, they are the Bride of Christ, the Lamb’s Wife; if emphasis is placed on the *fact of their rule*, then they are the Man Child.

Further, though new details of the Rapture of this group are here given as not met with before—which details are thrilling—yet this Rapture does not occur here—in Revelation twelve, under the seventh trumpet,—but at the juncture of Rev. 4:1, before a single trumpet or seal of Tribulation goes

forth. The Man Child was raptured at Rev. 4:1. But this account of that rapture is here related and related under a new manner of presentation, because now the fate of the "left" Christians is set forth, but, in sign language, as the fate of a woman—which is the most appropriate symbol for the church; but that this woman does not undergo such experience until *after* a smaller (though perfect and complete) body has been separated from her midst and taken from her, which separation and translation is here restated though it occurred at Rev. 4:1.

This Man Child or group of Overcomers is "*to rule (shepherdize) all the nations with a rod of iron.*" That is, they are to rule with irresistible authority and power over the world. The Bible is pervaded with this teaching in both its Testaments. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27) is good embodiment of this positive teaching from the Old Testament, and "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall REIGN ON THE EARTH" (Rev. 5:9, 10) is typical of the New Testament.

The *literalness* and tangibility of the reign are indicated by the expressions "nations," "rod of iron," "THE earth." Its *universality* is expressed in the terms "all the nations," "the earth," and by Daniel yet more, "the kingdom and the dominion...*under the whole heaven.*" Its *absoluteness* is expressed when God declares they are to rule "with a rod of iron"—power and authority irresistible. The *duration-length* of their reign is given also in the words, "whose kingdom is an everlasting kingdom." Oh sweet literalities of the sure word of God! God Himself will have to fail before these words can fail. God Himself urges "Seek ye out of the book of the Lord, and read: no one of these

shall fail" (Isa. 34:16)! This is the consummation the Beatitudes refer to: "Blessed are the meek for **THEY SHALL INHERIT THE EARTH**" (Matt. 5:5). Ah the present regime of earth's governmental systems, earth's conceits, earth's religions, is one day going to end and a system far different ushered in: the lowly, the pure, the absolute believer in God and those who fear Him most sincerely and who, because most like Him, suffer with Him shall reign as His Priests—Kings on this earth forever. Not that we are preaching against governments and religion, for human government is ordained and instituted of God and is His instrument, as is the true religion; but that these, His means of today, are only temporary, He assures us and that the system herein set forth is the eternal one that one of these days shall be ushered in. It is the arrival of this day, now imminent, that the patriarchs, all the prophets, have longed to see, and for which the holy of every age have prayed, "*Thy Kingdom come, Thy will be done ON EARTH as it is in Heaven.*"

What are we to understand by the *birth* of this child? *Its catching-up to the throne of God to rule the nations with a rod of iron.* It is this event that is known as the *Rapture*—and is reached by either of two avenues: *Resurrection*, or, *Translation*. How dear to the believer's heart the Scriptures that announce that event: there is the Savior's promise that "He shall send His angels with a great sound of a trumpet, and they shall *gather together His elect from the four winds, from one end of the heaven to the other*" (Matt. 24:29-31); there is Paul's great chapter on the subject wherein he declares, "Behold, I show you a mystery; we shall not all sleep, but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump: *for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed* (I Cor. 15:51, 52)"; or the other passage written on every Christian heart which says, "The Lord Himself shall descend from heaven with a

shout, with the voice of the archangel, and with the trump of God; *and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air* (I Thess. 4:16, 17). These Scriptures are decisive. They tell of God's elect, small and great, from one end of heaven to the other, all gathered together in the twinkle of an eye, the dead from their graves, and the living (who are worthy) from the places where they are, and every one "*changed.*" Is it not this great flight from all parts of the earth of the bodies of God's most pre-eminent saints that shall fill the upper atmospheric regions as they soar heavenward to which Isaiah refers when he asks, "*Who are these that fly as a cloud, and as the doves to their windows*" (60:8)? Incomparably beautiful are the prophet's inspired words, when freed from the translator's interpolated words: "*Thy dead shall live, my dead body shall they arise*" (Isa. 26:19-21). The sainted sleepers, though moulded now into corruption and then into dust, Christ does not disdain still to call "*my body.*" "Awake and sing, ye that dwell in the dust"—the dead—"for thy dew is as the dew of herbs, and the earth shall cast out the dead"—there is the resurrection. "Come, my people, enter thou into thy chambers, and shut thy doors about thee"—there is the Rapture call: "hide thyself as it were for a little moment"—a period of 2,375 days according to Daniel—"until the indignation be overpast"—there is the Tribulation experience for those left on the earth, which the next verse describes in one sentence sketch: "For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

THE FIRST RESURRECTION A SERIES

But most clear and repeatedly restated in and by Scripture is the doctrine of the Resurrection we herewith state: While every redeemed person will be resurrected or trans-

lated in the First Resurrection (I Cor. 15:22), yet not all at the same time. I Cor. 15:23 declares, "*every man in his own order.*" While some take this to refer to the millennium of time between the first and second resurrections, is that it when the topic under consideration in this passage is the *resurrection of those made alive in Christ*? If we doubt, verses 41 and 42 of the same chapter help to make it plainer that it is a difference in time in the resurrection of sleeping saints: "There is one glory of the sun, and another of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." But it is still the resurrection of the redeemed that is the subject, and there is expressly declared to be a difference of some kind among the company of redeemed in their resurrection—which discussion was prefaced by the declaration of "*every man in his own order.*" The reference to the ranking of stars in this connection leads one to infer that the order will be determined by the rank of saintship attained by the persons redeemed—that the First Resurrection is a series, and that first the most pre-eminent saintship is called—by Resurrection and Translation, among the dead and the like class among the living—then the next rank, etc., till "all" but "each in his own order" or class, are taken. This becomes more positive in Phil. 3:11 where Paul declares he is striving that "if by any means I might attain unto the resurrection of the dead." What does Paul mean when Scriptures teach all shall rise? Some have supposed he was laboring for the first resurrection as opposed to the second resurrection, the resurrection of the wicked. But all the redeemed will be in the first resurrection—and Paul did not doubt his salvation. Besides salvation is not won by works and it is being saved that determines whether or not one will be in the First Resurrection. We conclude then, since Paul knew these truths, there is a series in the First Resurrection—and that Paul was laboring for worthiness in the Christian life to be in the first of the series, which is the

rank of the Bride of Christ. In keeping with this interpretation is his declaration in the same chapter that he is striving to "win Christ." We have seen Christ as Savior is not won by works—then he must mean the winning of Christ as *Bridegroom*, as the Morning Star, which Christ wrote to the Thyatirans is won by overcoming. Heb. 11:35 tells of disciples not accepting deliverance from death tortures that they might "obtain a better resurrection." This does not mean the first resurrection, for that is given to all the saved and salvation is not won by works. Then it indicates the First Resurrection is a series—and they like Paul were striving for the first of the series.

How many translations, then, are in the series that will constitute the First Resurrection? Matthew 24 and 25 indicate at least three. The first is seen in Matt. 24:28, when the eagle-bodied saints are taken; a second occurs in Matt. 25:10, a translation of the wise virgins, with a subsequent time evidently for the other "virgins."

The book of Revelation indicates at least three gatherings for the Christians, and another for the Jews. The first of these occurs at the juncture of Rev. 4:1, the rapture of the Bride of Christ, the worthiest only who are the Man Child; the second is in Rev. 7:9-17, and a third at Rev. 16:15, under the sixth seal, near the very end of Tribulation. A gathering of First Fruits from the Jews is recorded in Rev. 14:1-5. Christ intimates the threefold ingathering when He spoke of the word as the seed, the world as the field, and of the yield of three crops, some thirty-fold, others sixty-fold, and still others an hundred-fold.

What will be the date of these successive translations? Probably the first Nisan 17, 1925 (April 11th), the second Nisan 17th, 1926, and the third and last Nisan 17th, 1931.

PASSION WEEK

Recall the Scriptural record of the whole last week of the life of Christ before, up to, and including His ascension.

Consider the last week, known as Passion Week, the suffering of our Lord, the week that began in triumph and ended with triumph, but in the middle of which there was a slaying: The week that began with His triumphal entry into the Holy City of Jerusalem as King. Not at the birth of Christ was He presented to the Jewish nation as a king. True, wise men out of the East came, asking, "Where is He that is born King of the Jews?" But He did not present Himself then as a Jewish King. Even in the Temple, when He was talking with the doctors, He presented Himself not as King. Rather, when the people thronged about Him to make Him King, the record is that He hid Himself. But there came a day at last when He did come forth, riding upon an ass, and presented Himself to the Jews as their rightful King. Recall that triumphant entry into Jerusalem, how people along the road threw their coats into the road, and cut palm branches and placed them over the roadway, calling "Hosanna, hosanna, to the son of David!" And yet that triumphant ride was intercepted by the powers of darkness, powers of darkness seized Him, wrestled with Him, held Him down and nailed Him to the cross—that very week. They put Him up between heaven and earth and beheld His agony, in immediate connection with His triumphant entry. They mocked Him, they wagged their heads at Him,—triumphant entry. And then as He died, they pierced His side out of which flowed blood and water. They took Him down, and put Him in a tomb,—triumphant entry! "Ha, you will never see that fellow again," was their verdict. But as Jonah was in the belly of the whale three days and nights, so was the Son of man in the earth. But "very early in the morning" of the third day, which was the eighth day from His triumphant proclamation's going forth, He arose, He arose, Hallelujah! Now He is risen!

A TYPE FOR THE CHURCH

Oh beloved, everything that happened to the Lord, every path He trod, every event of His life, is but a presentation of something that will be fulfilled figuratively in His body, His mystic body, the church. Just as Christ's was the walk of humiliation, sorrow and rejection, so the Bride of Christ, these two millennial nights, has walked in obscurity and rejection. And the world seeing us in rejection, persecution, defamed and railed upon, thinks, how dark is their night! They know not that we hear songs in the night from heaven and have companionship with the blessed Holy Spirit who shows the deep things of God.

Beloved, what if this Passion Week,—this week from the triumphant entrance through that awful interception made by Satan which slayed the Christ and locked Him in the earth, but which ended in His triumphant emergence,—what if that week should be a type of the very final wind-up of the earth career of the church, and of the coming of the Lord and of the rapture of the church!

BIBLE DATES

So far, God has ended every great Scriptural epoch at a Passover season. Witness *the five months of the Flood* which ended on the 17th day of the 7th month of the year, which was then the month *Nisan* (also called *Abib*), Gen. 7:24; 8:3, 4; *the four hundred and thirty years of the sojourning of Abraham and his descendants* in Canaan and in Egypt, which ended on the day of the Exodus, 14-15th day of Nisan (Ex. 12:2, 40-43; 13:4; Gal. 3:8-17); *the forty years of the Jews' wanderings in the wilderness* Nisan 10th—Nisan 16th (Josh. 4:19; 5:10-12; Ex. 16:35); *the 483 years or 69 weeks of years* from Nisan 445 B. C. to Nisan 14, A. D. 39; *and the 2,300 years*—in Dan. 9:25, and 8:14. And when the dispensation of Law was ended, and Grace in the present-day fashion manifested, it was again on this same

week, a Passover season, that Christ was offered up. Thus we are getting the mind of God as we consider Scripture after Scripture on the end of eras, for all Scripture is written for our instruction.

ORDER OF EVENTS WHEN HE DOES COME

So, beloved, whenever Christ does send forth His angels to call forth not one Moses, but many Moses, all His sleeping prophets, even His "dead body" (Isa. 26:19),—when the Man Child is called for, what a triumphant proclamation! But Satan will intercept, according to this twelfth chapter of Revelation, and Jude 9. This chapter is authority for it that when the Man Child is caught up, Michael and his angels come forth but Satan and his angels intercept. A war is waged over the catching-up of this Man Child. This war will not begin till the resurrection angels start forth, which is Christ's going forth,—“I go to waken Lazarus!” “Yea, we cannot permit Him to prevail in this or our kingdom falls forever,” Satan will argue. So Christ is intercepted, just as when He came for the Triumphant Entry into Jerusalem the powers of darkness intercepted. Beloved, if Christ was literally slain and buried, the mystical body will be figuratively slain and buried the last week of its earth career. The Battle will not be one of guns and gasses—but Satan will bring forth the sin record and only the sin record of each one that Christ comes to call forth. When one hears that presentation of Satan, he would think we were completely defeated and that there is no hope indeed.

CHRIST'S COMING—“I GO TO AWAKEN LAZARUS”

A triumphant proclamation,—“I go to awaken Lazarus,” an interception as He goes forth for the purpose of catching up the Man Child, a war in Heaven over this very issue and at this very time—is the sure word of God.

But when Satan completes his arguments on every one of those who are to be caught up, when he has brought forth

the individual sin record of each, and then steps aside,—ah at that moment it will look as if the mystical body of Christ is slain completely, just as Christ's literal body was slain, and nothing for it but the tomb forever!

But when his argument is completed, Michael and his angels come forth with the defense. And just as each individual's sin record was held up to view by Satan, "the accuser of the brethren," so now every individual's record is brought forth as to how he stood with reference to the blood of Christ! Notice is brought of the fact of how they ever testified for Christ, did not hide their lights under bushels, but were beaming lights for the Lamb. A third element that enters into the victory—"they loved not their lives unto death"; they stood for Him openly, though it cost them position in the world, position in the Church Visible (which in the last time closes the door to the Holy Spirit's Baptism, Manifestations, Messages), and made them a reproach so that they "are killed all the day long" (Rom. 8:36). This final examination puts beyond question the record of every one in the body of the Man Child whom Satan sought to devour, the victory is won! Hallelujah, Hallelujah! How precious this theme! An exchange is made. As the Man Child is caught up from the earth, the Dragon and his angels are "cast unto the earth"—all in one instant as the end comes. Satan and his angels are cast down and the Man Child caught up to the throne of God all at the same instance. Praise the Lord forever! Thus this group, according to the Lord's word in Lk. 21:36 and Rev. 3:10, "escape all," the first year, the first month, the first week, the first day, "all," of the Tribulation!

TIME OF THE BATTLE

Thus, again, relatively, the time of this war over the catching-up of the Man Child is fixed. It is immediately following the arrival of the church general and visible into seventh stage of development, the Laodicean days of

self-satisfaction, but before a single woe of Tribulation is visited upon the earth. Straightway the Tribulation of the End-Time begins, and "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth his time is short" (Rev. 12:12)! "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22).

To crystalize this message in its bearing upon the week and day of the Lord's Return, note the type of Passion Week: On Nisan 9th-10th, the triumphant entry; on Nisan 14th-15th, the crucifixion and tomb; on Nisan 17th-18th, the eighth day, He arose. Then shall we not expect for His mystical Body, the Church which is His Bride, these dates to mean?—(1) On Nisan 9th, The Advent Announcement, "I go to awaken Lazarus," the triumphant arising to go forth; (2) but straightway, the interception by Satan and his hosts with the resultant "War in Heaven" over the rapture of the Man Child, Satan appearing as the "accuser of the brethren" with the individual sin record of each, which attack he will complete on Nisan 14th, and on which date it would seem there is nothing but the tomb forever for this company; but the beginning of the defense on that same day, Nisan 14th, by Michael and his angels; and (3) on Nisan 17th, in an instant when the defense is completed, the Rapture of the company who compose the Man Child? These dates have different values each year in the popular Gentile Calendar but for 1925 will be April 3rd, 8th and 11th.

THE NE PLUS ULTRA OF PROPHECY

With the Scriptural message made plain as to the *Week* and *Day* of the Lord's Return, what of the *Year*? This has been answered by the types of the Times of the Gentiles and of the Sabbath, already treated in this volume in earlier

sermons. These types we have seen point 1931 the Epiphany, and seven years earlier His Parousia. But just here we wish to introduce a third and new Prophetical Date Key—new in the sense that we have not yet brought it forth in this series of sermons this far, but as old as the Word of God.

We refer to the 1,335 Year-Days of Daniel 12:7-12, which commence at the same time as the $3\frac{1}{2}$ Times of the desolating power referred to in Dan. 12:7 which would "scatter the power of the holy people." A "time" in prophecy means 360 days. Three and one-half Times, therefore, mean 1,260 days. But here is measure of affliction—the scattering of the power of the holy people. We must recall that God uses the key of *a day for a year* when measuring distressful periods and when writing to Israel (*vide* Num. 14:34; Ezek. 4:4-6). Therefore these 1,260 days are symbols for 1,260 years.

What scattering power has held sway in the Holy Land for 1,260 years? Turkey—known the world over as the "terrible Turk" and "the unspeakable Turk" and whose emblem everywhere is the bow butcher knife. Let us ascertain when this desolating power began in that land, make the additions this twelfth chapter of Daniel specifies, and we have mighty revelations as to the Dates of the Age-End.

According to the Moslems themselves, their calendar begins with (July 16,) 622 A. D., the day of the flight or hegira of Mahomet from Mecca to Medina, in Arabia. But they did not invade Syria, the country including Palestine, until 634 A. D. Note further, 1,260 Mohammedan years are lunar years—not solar as is regular time, but are equivalent to only 1,222 solar years. These reach, from 622 A. D., to 1844, and from 634 A. D., to 1856. We may therefore expect some mighty events at those dates, 1844 and 1856, toward ending the Mohammedan power over Palestine. On Nisan 1st, 1844, the Powers exacted from the Sultan of Turkey a decree repealing the law of beheading converts to Christianity, an initial "cleansing of the Sanctuary." And on

the last day of Passover Week, 1856, as a result of the Crimean War, the Powers and Turkey signed a treaty which incorporated in it a proclamation of civil and religious equality and liberty and giving the Jews right of purchase of land in Palestine. Is it not significant that these two great accomplishments came exactly to the year date of the duration-length God gave Daniel after the beginning of that desolating power? Ordinarily, also, we would have expected the End of the Age then. But God adds 75 Year-Days (ordinary time, therefore solar, as is all of God's reckoning except where measuring the Mohammedan calendar) and brings the total to 1,335 Year-Days at which time He pledges Daniel "shall stand" in his inheritance, as will the other saints, and blessed is he that cometh to that time. For this reason—that the saints stand then in their inheritance—this date is known as the *Ne Plus Ultra of Prophecy*. Add the 75 years to the dates 1844 and 1856 and we have the two strokes of the End in its initial and then absolute end,—1919 and 1931. In 1919, the World-War terminated with the result that Turkey lost completely jurisdiction over the Holy Land—and yet the Jews have it not, it is under England. What shall we expect, then, in 1931, but the absolute and final re-establishment of Israel, under a Davidic King? But that King, Scriptures teach, will be none other than Jesus of Nazareth returned in His glory. Thus by a third type the year for the Parousia (seven years prior to the Epiphany) is pointed as probably 1925, and shall we not expect April 11, 1925, if the Covenant is signed Passover, 1925?

Seven years of Tribulation straightway beginning therefrom would reach to the Passover of 1932. But Christ (Matt. 24:22) promises to shorten the Tribulation, or no one could survive. The full time of 2,520 days is reduced to 2,375 days, according to Daniel, making the return of Christ to earth, Oct. 20, 1931, instead of Springtime, 1932.

We cannot think that we have missed these types because of the many inner checks of proof therein—the year-

date of 1844 and 1856 brought in the exact year the Prophetic events as indicated by Daniel 12, with 622 and 634 A. D. taken as the secondary and primary beginnings of Mohammedanism as the desolating power. Also, 1919 has been so signally marked as ending Mohammedan power in that land, the year-date marking the fulfilling of the initial 75 year prolongation specified by God for the End, we cannot but with boldness believe and know 1931 as the absolute end, with the Parousia seven years preceding (to escape "all" of Tribulation according to Lk. 21:36 and Rev. 3:10), and hence confidently expect the Rapture of the Man Child April 11, 1925!

God grant us worthiness to be of that highest group of saintship of the ages! Amen and Amen!*

QUESTIONS

1. What is the nature of the war in Heaven of Rev. 12? Who the contestants? What the outcome?
2. On what Scriptural parallels is the message of the Day and Week of the Lord's Return based?
3. How does prophecy point the year date of the Epiphany? When then is probably the *Parousia*?

*See appendix for visions that led to the discovery of this Biblical message.

XXI.

THE ANTICHRIST

Absolute Reign, probably Sept. 21, 1928—Oct. 11, 1931
Prominence of the Bible Statement—John's Vision and Interpretation—a Presentation in Symbol of the Political Sovereignty of This World in Its Final Consummation—The Ten Kingdoms—Wars, Famines, Pestilences—the Antichrist an Individual Person—But Supernatural—His Authority from Satan—Turkey and the Final Antichrist—Mustapha Kemal Fulfilling Prophecy—Every Bible Type, Parallel and Prophecy Proclaim Our Time the End.

Rev. 13:1-10.

The venerable apostle John in an epistle to Christians everywhere wrote, "Little children, ye have heard that Antichrist shall come" (I Jno. 2:18). And so prominent is the Biblical teaching of this fact, that apostolic Christians of every age look for an Antichrist who is yet to come (1924). Our Lord forewarned of him and of his deceivableness; Paul describes him—and the Old Testament abounds in foregleams of this final Desolator. It is in keeping with the laws of things and human nature as well that, as good intensifies to a grand consummation of good, so will evil also intensify to a grand consummation of evil. In every murderous oppressor or son of Belial that came, or was to come, from Cain to Nimrod, Pharaoh, Amalek, Midian, Goliath and kings of Babylon and Assyria, the sacred prophets ever saw another and final consummation of them all, just as they saw in Moses, Joshua, Gideon, David, Solomon, Cyrus or others of their class the foretokens and types of that great, final, consummate and eternal Savior—the anointed and enthroned Jesus of Nazareth.

In fact, we find the doctrine or teaching of the coming of Christ and of an Antichrist, run parallel through all Scripture. Gen. 3-15, the first promise of a Savior, of the Christ who will bruise the head of the old Serpent, tells at the same time of a conflicting force who will bruise the Savior's heel. And ever is this antithesis of good and evil seen. For the righteous Abel, there is a murderous Cain; for Moses and Aaron, there are a Jannes and Jambres; for every Jerusalem, a Babylon, for every John the Baptist, a Herod, for every going forth of the apostles of God, a Nero,—and for Christ there is the Antichrist. Hence to the early churches John wrote, "ye have heard that Antichrist shall come." It was a doctrine already familiar, preached wherever the Gospel is preached, that to Christ there is an Opposer.

It is with the presentation of the rise and career of the final Antichrist as portrayed in the thirteenth chapter of Revelation that we are particularly concerned just here.

THE VISION

Rev. 13:1-10

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

THE INTERPRETATION

Out of the increasing and world-wide unrest, presently there shall arise ten kingdoms more conspicuous than any others; on closer examination, they are seen to be moved by one controlling spirit as if they were one body, so confederated are they: when they meet in conferences, one man, on close study, is seen to be the controlling hand that directs all. He is the personal, literal and final Antichrist to whom Satan gives power, authority, and dominion (before it is over) over all nations, who speaks great things that win the world though they are blasphemous: he wars with the saints who are "left" at the Parousia of Christ because their garments were not clean enough for them to "escape all" and overcomes them. He continues in this absolute, world-wide power for forty-two months when his career is terminated by the Epiphany of Christ.

Plain and simple are the events of the End,—so simple one may be easily beguiled into thinking they have no special significance were it not for the plain teaching of God's "more sure word of prophecy" declaring contrariwise. Note what we have here:

First: "The Beast" is the Political Sovereignty of This World in Its Final Consummation. That political power is meant, is evident from every detail given. Horns are Bible symbols of power (Deut. 33:17; Ps. 89:17, 24; Zech. 1:18, 19), and when they are crowned as here, they are symbols of *political, regal power*. Furthermore, it is explicitly declared

that a "throne" and "authority" are given the Beast—which are characteristics of governmental power. His is the power to "make war," he controls all buying and selling,—functions and prerogatives of governments. Finally, in the seventeenth chapter of Revelation, where the interpretation is given, these horns are called "kings" and this chief horn that dominates them all is by Daniel described as "*the king*" who "*shall do according to his will,*"—indicating political sovereignty.

But the vision is of the political sovereignty as it is at the end. For when the Beast falls, all the kings, armies, and administrations of this world fall with him *and end forever*. That fall is at the Epiphany of Christ who then sets up the Kingdom of God on earth, to which there is no end. Lk. 1:33.

RISE OF THE TEN KINGDOMS

"Out of the sea," declares John, and out of a sea over which "the winds strove," according to Daniel, this situation comes. Frequently in Scriptures the "sea" typifies peoples; as, "the wicked are like a troubled sea." Thus at a time of great unrest, while ten kingdoms are shaping or reshaping, the Antichrist comes. How this identifies our time!

To Nebuchadnezzar of old God gave a vision of the Succession of Empires from first to last. Before him in vision stood a Metallic Man whose head was gold, whose breast and arms were silver, whose abdomen was brass, and legs iron, and feet, clay and iron intermingled. God gave the interpretation through His prophet: "Thou art this head of gold"—the first of Gentile Dominion; the silver both profane and sacred records show as the Kingdom of the Medes and Persians, the brass typified the Alexandrian dominion (Grecian) and the iron Rome. The two legs symbolized the division of that empire into its Western and Eastern Empires; and they in turn terminating in ten toes, typifies their breaking up into smaller kingdoms. However the number of kingdoms may have varied with succeeding fortunes through the centuries,

at the return of Christ, typified by the mysterious self-moved Stone crushing first the toes and then the whole image and then itself filling the earth as an eternal kingdom,—there will be exactly ten kingdoms in Europe that precisely fit into the old Roman boundary lines when Christ returns to earth with His saints, at His Epiphany. At that time, no governmental power within can be controlling any territory without that old line, nor can any power without reach into the old domains of that territory. The old boundary line will be reshaped precisely—and territory within so consolidated and federated as to be not only just ten kingdoms but so closely joined to each other as to be but component parts of the same body.

Note just here the accompanying map of Europe as it was in 1914, on which we have traced the boundary lines of the old Roman Empire. Note that line cuts Austria-Hungary asunder, from east to west; it cuts Germany in proportions of about one and two; it takes off some of Russia just here, Bessarabia. "The Time of the End" at last was at hand, those lines had to be reshaped—and just here is the meaning of the unprecedented "Wars and Rumors of Wars" that Christ names in the Olivet discourse as signs of His Parousia—but not of His Epiphany, the End. Austria-Hungary had to be torn asunder, Germany must lose a third of her continental territory, Russia must part with Bessarabia—all that was wrapped up in the terse vision God gave Nebuchadnezzar and Daniel. It takes wars to do this, unprecedented wars, to rend nations so mighty. And when that has been accomplished, yet more "wars and rumors of wars" to shallow up some of the kingdoms within—so as to reduce their number to ten. And this was started in 1914—and is not yet over though "statesmen" may think it so. "We have a more sure word of prophecy" (II Pet. 1:19).

Further, prophecy shows these ten kingdoms will be arranged in two sets of five (the two feet with five toes each). They will probably be:

In the West—

1. *England*, granting home rule to all colonies that are without the old Roman lines and suffering, therefore, much colonial unrest, and trouble and turmoils within.

2. *France*, with lines extended to take in German territory to Hamburg on the north but not quite so far beyond the Rhine in the south, following the old Roman line annexing *Belgium*, *Luxemburg*, *Rhenish Prussia*, *Switzerland*, *Tunis*, and *Morocco* in part, and whatever parts of *Baden*, *Bavaria* and *Wurtemberg* that are not added to *Austria*. (This annexation will be literal in effect if not in name.)

3. *Spain* with *Portugal*.

4. *Italy* with probably *Tripoli*.

5. *Austria* as in 1914 less *Bohemia*, *Moravia* and *Galicie* as these were without the old Roman lines, and less most of *Hungary* which belongs to the Eastern division of the old Empire. *Bosnia*, *Hertzegovina* and *Servia* in part accordingly go to *Austria*.

In the East:

6. *Greece*, plus *Epirus*, *Albania*, *Thessaly*, and *Macedonia*.

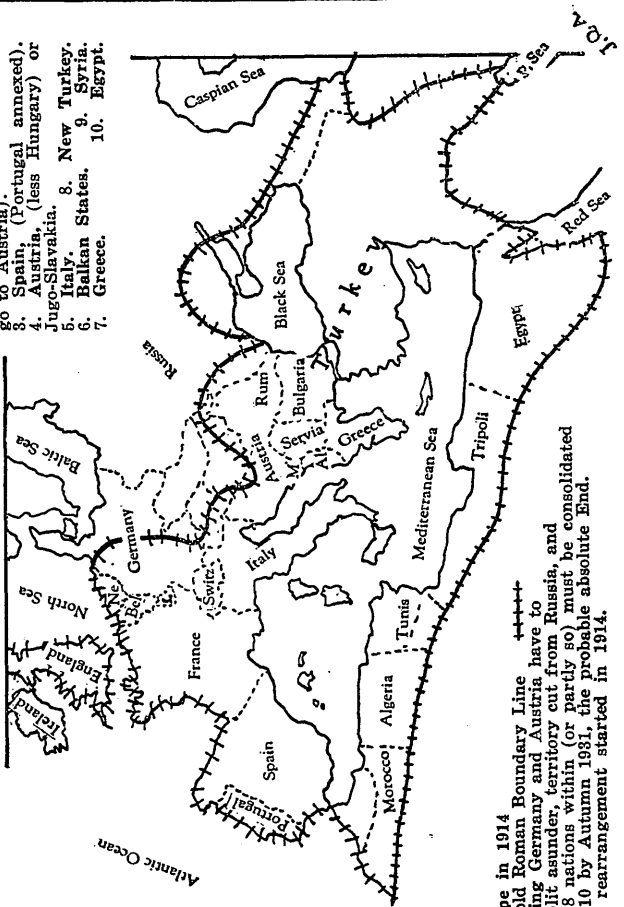
7. *The Balkan States* (federated as one nation)—*Bulgaria*, *Roumania*, *Montenegro* perhaps (depending upon the exact location of the line of separation between the Eastern and Western Roman Empires, which probably ran through *Belgrade* and to the coast) and parts of *Servia* and *Hungary*.

8. *Turkey* (ancient *Thrace*—Kemal's New Turkey), *Thrace* with *Bithynia* (sometimes called *Mithynia*) and part of *Asia Minor*.

Based on Dan. 231-45

By Autumn 1928 (to Autumn 1931) period of the absolute end, Europe will exist as Ten Nations with Kemal over all, wrought by catastrophic Red Revolutions, from Fall of 1925 to Fall of 1928. These ten nations will be:

1. Britain, with home rule to all colonies.
2. France, with Belgium, Holland, Switzerland, Rhenish Prussia, Hanover District (and Baden, Wurttemberg and part of Bavaria, if they don't go to Austria).
3. Spain, (Portugal annexed).
4. Austria, (less Hungary) or Jugo-Slavakia.
5. Italy.
6. Balkan States.
7. Greece.
8. New Turkey.
9. Syria.
10. Egypt.



Europe in 1914 and old Roman Boundary Line +---+ showing Germany and Austria have to be split asunder, territory cut from Russia, and the 18 nations within (or partly so) must be consolidated into 10 by Autumn 1931, the probable absolute End. This rearrangement started in 1914.

9. *Syria*—including part of Asia Minor, *Armenia* and the country back of Palestine to the Indus River, and probably *Palestine* by Covenant relations established with the Jews.

10. *Egypt* with *Libya*, *Arabia*, and *Coela-Syria*.

It is in the storm-tossed peoples of Europe today that these "ten horns" are beginning to reshape and appear as John saw them and in which time Antichrist has his rise. Such wars, turmoils, result in the other signs named by Christ—Famines, Pestilences, in unparalleled fashion. See Famine making inroads in this twentieth century—not among the so-called "heathens" but—among modern nations: Russia, the Near East or Levant, Armenia, parts of Asia Minor, and yet western, Germany—nations but yesterday ranking with the world's proudest, richest, strongest.

Be it noted, however, all these readjustments do not have to be accomplished before Christ catches His Bride away, His Parousia, but are so for the absolute reign of Antichrist, here specified as being for three and one half years. As we have seen Bible types indicate 1925-1931 the Tribulation of the Age-End, this will be the exact situation by Sept. 21, 1928, when the reign of Antichrist will begin. That reign, declares Rev. 13:7, is over "all kindreds, and tongues, and nations"—which will, therefore, reach and include the United States of America.

So much for Antichrist and the Governments.

Second, note that though here we have a political presentation, yet *the Antichrist is an individual person*. Taking the Bible as our guide, it seems strange that any other idea should ever be entertained about the Antichrist than that *an individual human being* is meant. All the attributes of individual humanity are ascribed to him. He is called "the son of perdition" as was Judas,—but Judas was a man. John in speaking of the Antichrist says, "Even now are there many Antichrists." Who were these to whom he referred but Christ-denying *men*? And who, then, the final Antichrist

but a man too? Evidently the one to come was to be of the same nature as the many then come. Further, he is described as a *king*, even as other kings are described. Dan. 7:24 teaches that "ten kings arise" and then "another" and describes that other as Antichrist. Christ was a man—so must be Antichrist, or else how could he ever pass himself off for Christ? Then he is plainly called by Scripture a *man*, "*the man of sin*" (II Thess. 2). Finally, he is thrown into the lake of fire and brimstone and a theory, or a doctrine, could not be thrown into hell except as embodied in an individual person.

Third: But note the Antichrist is a *Supernatural, and not an ordinary, Person*. As a political power, he arises out of the convulsed sea of peoples just as all world-powers in general. But as a man, he is said to come up "*out of the abyss*" (Rev. 17:8), or the bottomless pit." Ordinary men do not come from there though they may go there. The abyss can mean nothing less than the world of the lost, the abode of evil spirits, the place commonly called *Hell*. John tells us that one of the beast's heads was seen as "having been slain to death." The expression is so strong, definite and intensified, that nothing less can be grammatically made of it than that real death is meant. "The stroke of his death" is repeatedly referred to. A man who has undergone physical death seems to be under consideration. And just such was the common view held by the early Christians. Witness Victorinus, Lactantius, Severus, and Augustine who quotes the opinion of his day. The record is, the death stroke is negatived and that he "lived" or became alive again,—"*the beast that was, and is not, and yet is*" or, as the Codex Sinaiticus has it, "*shall soon be here*" (*kai palin parestai*). Clearly the implication is this Beast is a man who once was living, who was fatally wounded, whose place was in the abyss of lost souls, who some how (by resurrection or by taking possession of some living man) is permitted to come forth from

thence "as a strong delusion" and who leads in the activities and administrations upon the earth to the great wonderment and astonishment of the whole world.

Fourth: Note the source of his character and extraordinary power. His power, his seat, and his great authority, it is specifically stated, are given him by the dragon (Rev. 12:9; 13:2), just as the angel said to Daniel, "his power shall be mighty, but not by his own power" (Dan. 8:24). Thus Satan proposed to give to Christ "all the kingdoms of the world, and all the glory of them." Jesus declined the proposal but the devil at last finds one to accept it on the prescribed terms, and thus comes the Antichrist, for the chastisement of the guilty world and the hopeless perdition of every one who espouses his cause. And since Satan gives him his power, no one will be of account in his day but those who worship the devil-power. The lands shall be seized and divided to them, and they everywhere shall have the rule, the honor and the offices as the rewards of their horrible devotions (Dan. 11:39). Thus shall the idol shepherd eat the fat of the flock he covenanted to protect, driving peace and order from the earth, and making it impossible to live in his world domains without accepting his abominations.

People are slow to believe it, but when right religion is trampled and despised, every violence and disorder comes. If men will put the rule of Heaven out, they necessarily put the confusion of Hell in. Wars, outrages and bloody confusion shall characterize the days. From the south and from the north nation shall be dashed against nation, and country after country sink beneath the overwhelming flood of violence and desolation. Because men reject the only saving truth, strong delusion shall sway them to a damnation begun already while yet living and acting in this world. Devil spirits take the place of the Holy Spirit and "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," when the wine-

press of divine wrath shall be trodden till the blood flows in depths to the horses' bridles for two hundred miles! Rev. 14:19, 20; 17:14; 19:11-21.

TURKEY AND THE FINAL ANTICHRIST

Daniel gives the following positive statements as to the initial steps in the rise of the final, consummate, Antichrist:

1. Dan. 8:9, 23 says the final Antichrist will rise "out of one of the four horn kingdoms" of prophecy, Greece, Turkey, Syria, or Egypt; 2. That he will next become "King of the North" (Syria), "by flattery," Dan. 11:21; 3. He will make a seven-year covenant relative to the Jews and Palestine,* Dan. 9:27; 4. That he will war with "the king of the South" (Egypt), Dan. 11:25, 40.

Notice how this is but a movement through the Turkish Empire as it was before the late world war, in a north to south direction. That war dismembered the Turkish Empire into just such divisions,—and the Scriptural account of the rise of the Napoleonic Antichrist is but the reunion of these segments, wrought by him.

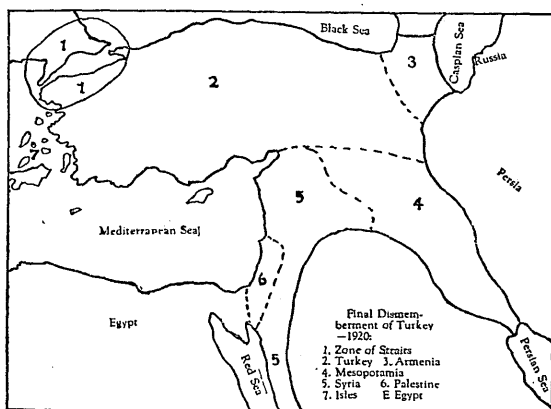
1. *Illustrating his rise "out of one" of the specified kingdoms*, recall as a result of the late world war the Zone of Straits was carved "out of" Turkey and declared to be held permanently as an international region. It is just here that Mustapha Kemal had his rise in pushing out the nations from this district, and by arms at Gallipoli and diplomacy at Lausanne, secured for himself a treaty signed aboard the steamer *Arabic* by the Generals of England, France and Italy, and in which district a new Republic with Mustapha Kemal as President was established Oct. 29th, 1923.

2. Does Scripture say the final Antichrist *will become king of Syria* after beginning in this fashion? Recall that Syria till late was but a province of Turkey and had been for over 1,200 years. France, specified as Protector

* "Covenant with death," "agreement with hell." Isa. 28:15, 18.

of Syria in the late war settlement, signed papers, through General Gouraud, that made Syria a "Republic"—she is now independent. This prepares the way for Mustapha Kemal by "flattery," i. e., *diplomacy*, to re-unite this long time Turkish province back to Turkey.

3. How easy and logical the third step, *the seven-year pact relative to Palestine*. Britain, Protector for Palestine, has pledged herself to make of Palestine a Jewish national



home. As the strongest power in the vicinity of Palestine, and as the holder of that territory for over 1,200 years, it will be logical for Turkey in the person of Mustapha Kemal to pledge to Britain that he will offer the Jews a Protector in himself, will see to the welfare of Palestine, the rebuilding of the temple, etc.

4. The way was prepared for him to *war with Egypt* when, as a result of the late world war, Egypt was given her independence from Britain, March, 1921, being made a separate and independent kingdom.

Now these are the very identical steps Scriptures for the centuries have said would be the first steps of the rise of the final Antichrist. Note they were impossible till the late world

war cut Turkey into just such segments—International Zone of Straits, Syria, Palestine, Egypt (the latter then being cut loose from Britain). Note that this rise of Antichrist beginning where Mustapha Kemal has will be a move of “waxing great toward the South, and toward the East, and toward the Pleasant Land” (Palestine),—and toward the isles, and is “in the midst of the seas”—seven of them*—as prophecy depicts. But he who thus has his rise will rule all Europe, according to Prophecy. This probably will be the result of a Federation of European Nations. But France is too jealous of England, England of France, both averse to Germany and fearful of Russia for a Britain, a Frenchman, a German or a Russian to be elected head which, no doubt, because of his Napoleonic career in arms on field and artful diplomacy at Conferences, will go to Mustapha Kemal as the Antichrist or Antimesiah cried against by all the prophets.

How abundant, then, the signs that we have come upon “The Time of the End”—the final 2,375 days of this dispensation! The tempestuous multitudes—tossed by revolutionary Republicanism, Communism, even revolutionary Democracy, unrest political, social, and religious—out of which John saw ten nations shape up, and the Antichrist, at the same time; the wars and series of wars and frictions accomplishing this reshaping, beginning in 1914; and now the positive steps which only the final Antichrist will make in his rise—and none other before or after him,—according to “the more sure word of prophecy” and which were impossible till the late dismemberment of Turkey as we have noted, now fulfilling; all the holy types that point the year-dates, the 2,520 Year-Day message, so the 2,375, the 1,335, and the 6,000, also all focusing on our day, the personal and final Antichrist already arrived and far on his way toward his mighty regime,—what more can the Spirit of God say than to us He has said, in

*Caspian, Persian, Arabian, Mediterranean, Ionian, Marmora, and Black Seas.

this last desperate knock at the doors of the Laodicean churches as in a little while, "how little, how little," He withdraws His hindering force for "iniquity to come to the full!"

What more do you ask for that you might believe? Do you ever congratulate yourself that had you lived in the days of Noah and God had told you what He told Noah, you, like Noah, would have believed? Do you condemn the people of his day for their unbelief, and think surely you would have been one of the eight believers in the things God said He would do? I tell you a greater than Noah is here and you have as much as Noah had on which to base faith—yea more than he had—and yet you doubt and in your heart ask (as the Psalmist says of the wicked), "How doth God know? and is there knowledge in the most High?" (Ps. 73:11.) What did Noah have to prove the flood was coming? He saw not a sky blackened with heavy clouds the many years in which he preached and built the ark. During those years of warning, the sun kept shining. He had no sign of prophecy fulfilling all over the world to tell him, he had but the bare word of God. People listened to him tell the horrible details of the coming judgment: but as they cast their eyes to the sky they beheld not millions upon millions of barrels of water about to fall but a sky filled with sunshine; they then would look at the old man with a smile,—he has no authority for what he is saying but a Word, and people could not believe that; they would have believed in heavy clouds had they seen them—but that would have been faith in the clouds and not in God. Noah's was faith in God—and the Holy Spirit writes his name in the New Testament as a hero of faith—for believing when he had only "the more sure word of prophecy" for it. Those who heard him went on eating, drinking, marrying, giving in marriage..

Mr. Busyman and his daughter were accustomed to stop and listen awhile when they were about to pass Mr. Noah

preaching on the streets. Presently the father would pull the daughter, "Let's go" and though she would pull back a bit to stay, father would lead her away with "He has nothing but a Word for it all, there is nothing to it." By and by the daughter's wedding day came. All was given over to pleasure—to mirth—to thoughts of self—to thinking time's world is eternity. A great feast is spread, the bridal party, what a great host, were eating and drinking, but the sun hid behind a cloud. Presently, such a streak of lightning and of such duration, as if it would cut the heavens in two from east to west, a peal of thunder, and then rain began to fall. The daughter draws back in fright against her father's bosom and asks, "What is that?" She was thinking of Noah's message—"just a rain storm," replies the father. But as the rain pours in such torrents the like of which was never seen before, she excuses herself, goes to her room, her father follows, finds her drawing on a cloak as if to go out.

"Daughter, what means this?"

"Oh father, you remember that old man's message, the old man who preaches on the streets so much? Oh father, father, you know how I always did believe him, you know everybody said he is a good old man? This is just what he said would come—I have got to go to his ark, father, I have to!"

As no pleading will avail, and thinking it might stop the anguish which now claims his daughter, the father draws on his coat, and the two make their way to Noah's ark just a little bit away. The door is shut—of course it would be in such a rainstorm. The flood is to their knees. They pound and pound but the door will not open—the fulness has entered in and God has shut to that door. The daughter wailing, "Father, father, I always did feel my heart wanting to believe—but you would not let me," faints and falls helpless under the flood. The frantic father, an old man, grasps for her, but is himself soon overcome and is buried by the waters.

The ark moves away, "the waters prevailed . . . and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man."

Only a rainstorm—but a world perished in judgment, and prior to it there was not any authority for it on the face of the earth, but the bare Word of God!

As in the days of Noah, SO SHALL IT BE ALSO IN THE DAYS OF THE SON OF MAN" (Lk. 17:26). "As in the days of Noah"—God is warning; God's Noahs are proclaiming. "As in the days of Noah" there is no authority for the message on the face of the earth outside of the Word of God—just a printed word. Outside of God's Word, you will find no authority for it that "The Times of the Gentiles" shall be for "seven times" (prophetic times 2,520 years); Dan. 4:16; Levit. 26:18; and that they began with the Gentiles' treading down Jerusalem (Christ's statement, Lk. 21:24). Men's histories tell of that beginning—of the three successive strokes by which Jerusalem was taken till the third and last, 590 B. C., terminated the rule of the last Jewish King to this day who did not have to give an account to a Gentile over-Lord ruler. Thence the 2520 years terminate in 1931—but the only authority is the Word of God, "as in the days of Noah." But "the more sure word of prophecy whereunto ye do dwell that ye take heed, as unto a light that shineth in a dark place" declares the age will end in seven years of perplexity the like of which has never been seen before—Daniel and Revelation. This, then, would date its beginning back to 1925, Springtime, to Springtime 1932, seven years. But Christ promises (Lk. 21:36; Rev. 3:10; Matt. 6:13) that at least a part of the living disciples at that day shall "escape all" by a translation—which then indicates a translation, 1925. Rom. 1:20 indicates it will be at Springtime. Scriptures show that so far every great Scriptural epoch has closed in a Passover season. The type of Passion Week in the life

of the *literal body* of Christ which had its resurrection on Nisan 17th, indicates a resurrection and translation for His *mystical body*, on Nisan 17th—which for the year 1925 is April 11.

Will He find you as one watching and ready or as one who will have to be left to be purged in Tribulation?

MEANING OF MOSLEM SITUATION, MARCH, 1924

Since going to press great events have taken place confirming the interpretation that Kemal is the final Antichrist—and which events further proclaim the Rapture of worthiest saints very probably this Nisan.

Dan. 11:25-43 shows this final Antichrist will wage three separate wars with "the King of the South" or "Egypt." But Dan. 11:36 shows the first two are before he sets himself up in the Jewish temple as God, and therefore are in the first 42 months of the final seven years of this age. But for two successive wars between the same two parties to arise, be waged and ended and all in 42 months, is evidence that the circumstance for the first one must be very well under way at the beginning of that 42 months, the first half of Tribulation. And just this is the meaning of moves at present in the Moslem world. Kemal has removed (March 4th, 1924) the Moslem Caliph. He declares the Caliphate, or the office itself, is not abolished but is now vested in the National Assembly of Angora. This is just a step preparatory to his stepping into the office himself, as sooner or later he will be passing himself off for both the Moslem and Jewish expected Messiah. *The next move will see Kemal in office as the Caliph for the Moslem world*,—watch this development.

But his deposing the latest Caliph, Abdel Medjid, has stirred the ire of Mohammedans everywhere. You may expect a war over this very issue, and while now England looks to King Hussein of the Hedjaz and France is not yet determined who she will favor as candidate for the office, there is one who is more prominent than any one of these candidates—the King of Egypt. And between him and Kemal the war will be. Yet Daniel says the army of the one is "a great army" and of the other "an exceeding great and mighty army." How so when their countries are small? Because the 300,000,000 Mohammedans everywhere are involved and will, in large measure, take part, making vast armies. Daniel foretells Egypt will lose, Kemal will win (Dan. 11:25) and that "many shall fall down slain." It will be a very bloody war.

A JEWISH COVENANT SPRINGTIME 1925 IS PROBABLE

The 28th verse declares as Kemal returns "into his land" it will be "with great substance; and his heart shall be against the holy covenant,"—ah, then, the seven year covenant with Israel shall be made first prior to this first war. But as the cause of this war has already occurred (deposition of the Moslem religious head, Mar. 4, 1924), and therefore the war over it must follow shortly, and as Scripture says the Jewish Covenant is made first, and dates from a Passover, watch the Passover, April 9th, 1925, yet future, will see probably the beginning of an agreement between Kemal and Israel relative to certain matters common between them.

RAPTURE OF CHRIST'S BRIDE APRIL 21, 1924

And if such covenant is made, then positively from Scripture, we know the LAST SEVEN YEARS OF THIS AGE have begun, Christ returning to the earth 2,375 days later (Oct. 11, 1931); but as the Bride of Christ will "escape all" (Lk. 21:36, Rev. 3:10 and I Cor. 6:2), there will be a Rapture of the worthiest living saints two days after the covenant is made, Nisan 17th (April 11th, if 1925,

 QUESTIONS

1. Is the doctrine of the coming of a final and consummate Antichrist a prominent Bible teaching? Illustrate your answer.
2. Give briefly the Vision of Rev. 13:1-10; briefly, its interpretation.
3. How is there here a presentation of the political sovereignty of the world in its final form?
4. How does the message here of the rise of ten kings correspond to Old Testament prophecy?
5. Give in detail the vision of the Metallic Image of Daniel and its interpretation.
6. Does this bring new light to you relative to the wars beginning in 1914?
7. What, probably, will the ten kingdoms be, and their territorial extent?
8. Show how the other signs Christ gives for His Parousia, "Famines" and "Pestilences," are fulfilling?
9. What indicates that Antichrist is an individual person?
10. That he is a supernatural personage?
11. Whence does he derive his seat and authority?

12. What are the four steps according to Daniel in the career of the rise of Antichrist?
13. These identify his rise with what country?
14. Are they now fulfilling? Who is the person who is making exactly these moves? (This part of this message may be had in tract form.)

ANTICHRIST'S USE OF SCRIPTURE—AND HIS MARK.

That he may deceive all but the very elect, the final Antichrist will not only be an individual person, but will make much use of Scripture,—wrongly divided. He will show the Bible teaches a return of Jesus Christ to reign on earth; that Bible types indicate our days as that time; and by then, a rapture shall have occurred. He will defend his beheading and persecuting, with "Vengeance is mine," "Every knee shall bow." As the plagues of Tribulation strike his followers, he actually will comfort them by Scripture,—such as Rev. 12:12,—that the devil knows his time is short, and goes about in greatest wrath—(calling God's plagues, the devil's woes)! And his mark, we show in last Appendix to this work, section 12, will probably be *the Cross*, which in reality is the *mystic Tau*, the *Masonic "philosophical cross,"* the *Protestant "flaming cross,"*—even in designs of triangles, etc., so much a snare will he be!

And yet further, about his signs and marks and images. In the future chapter on "Babylon the Great Harlot," we show how this one is Nimrod returned, who, with his lustful queen, Semiramis (see that chapter), instituted every phase of the world apostasy of the present: that as such, he is known as the "*Emancipator*," "*Liberator*," and like titles, so is his queen, a pre-eminent leader in this apostasy. It is really this idea that is on our American money now,—a nude woman, or practically so, with the word over her, "*Liberty*." Liberty from what? From restraint. Why is the woman only thinly veiled, her nakedness and limbs exposed to their juncture, as on American coins? It means "Emancipation" of the type Nimrod and Semiramis brought, and it is really to this god (Nimrod) that "In God We Trust" refers! Further, the head on American coins is that of *Bacchus*—crowned with ivy! And in the near day, it will be impossible to "*buy or sell*" without using the mark of the beast, as Rev. 13 declares.

XXII.

THE FALSE PROPHET

Rev. 13:11-18.

Evil Requires Companionship—the Infernal Trinity—the Second Beast—An Individual Person—Comes “Out of the Earth”—Is Probably Judas Iscariot Returned—His Two Horns—His Voice—Wins Worship to Antichrist—His Use and Misuse of Scripture—Is met as the Second Beast—Apostasy Prepares the Way—Our Times Are Meant—the Final Outcome.

The thirteenth chapter of Revelation contains the vision of both, the rise of Antichrist and of his colleague, the False Prophet. And properly so, for the two are inseparable. The one could not come without the other. Evil loves companionship. When Pharaoh lifted up himself against Moses and Aaron, the magicians were summoned to his aid. When Balak sought to destroy Israel, he called for a Balaam to join him in the curse. Ahab, king of Israel mighty in wickedness of apostasy, could not have been Ahab without Jezebel and her heathen priests. And thus the final Antichrist could not be the consummate Antichrist without the False Prophet as a right hand aid.

He, too, is seen in vision as a beast, which he is by nature, and indeed none the less remarkable a beast than the very Antichrist whose every power and authority he duplicates and exercises. Satan works by counterfeits. As there is a Holy Trinity, in the last days, there is an infernal trinity. Satan, a liar from the beginning and the father of lies (Jno. 8:44), is the head in this infernal trinity, as God the Father is in the Holy Trinity. Trying to usurp the place of the Son, is the Antichrist who passes himself off for Christ;

and usurping the place of the Holy Spirit is the False Prophet, as guide in all worship. As the Holy Spirit woos and wins to Christ, and convicts of the need of Christ, so the False Prophet, says this chapter (13:12) "causes the earth to worship the first beast"—making an infernal trinity. The Dragon sets up as *anti-God*; the ten-horned Beast, his son, is the *anti-Christ*; and the two horned Beast, proceeding from and operating in the interests of both, is the *anti-Holy Ghost*. This counterfeiting by the power of evil, is a great evidence of the reality of the Holy Trinity.

Let us turn now to the more particular delineation of this monster and his career as given in the passage immediately before us.

I. Who is the second beast, represented as coming up out of the earth? Every item in the record calls for *individuality*. When Christ told His disciples "there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect" (Matt. 24:24), every one agrees that He referred to *persons*. But when He thus prophesied of the coming of false prophets, is it possible that He did not include *the* false prophet? And if he is one of the many whose individuality is conceded, then he, too, is an individual person. Yea, he is so much the chief of all these who are persons that by distinction he is called "*The False Prophet*." Then he is not a theory, a church, a system, though being a prophet he must necessarily have a church, a system, etc.

Further, the very term "prophet" means a person. All prophets that have ever been, true or false, pagan, Jewish or Christian, have been individual persons.

Finally, like the Antichrist, he at last is cast into the lake of fire and brimstone (Rev. 19:20; 20:10) which proves him a person. A doctrine cannot be cast thither except as embodied in an individual.

II. This beast comes "*up out of the earth.*" If the sea in the one case means the unrest and political agitations of peoples, the earth in the other case represents that which is more stable in people's convictions than their political opinions. And so we find religious sentiments and systems have ever been more stable than political sentiments. A prophet has to do with religion; and the coming of this Beast out of the earth, may refer to his rise out of the spiritual beliefs of the time, as opposed to the political agitations out of which Antichrist arises as a power.

And yet, more might be meant. The Psalmist tells of "The Man of the Earth" who meets his fate in the great judgment time. According to the Church Fathers, this Psalm refers to one of these Beasts of Revelation 13, but if to either of them, it must be the False Prophet who arises "out of the earth." This is the region from which spirits are said to come in old Testament instances, as the apparition to the witch of Endor which "came up out of the earth" (I Sam. 28:13). Hence it is a term that means the spirit-world. For this reason many take it, this personage is a man from the underworld, returned, as the case of the Antichrist who is labelled in the seventeenth chapter as coming from "the abyss." And as there is much, very much, in Scripture (See *The Two Babylons by Hislop*) to indicate the Antichrist is the return of Nimrod, the introducer of the world's apostasy, so there is much, from Scripture again, to indicate the False Prophet is *Judas Iscariot* personally returned. This would harmonize with the fact that neither of these Beasts dies; each goes down alive into the lake of fire and brimstone (Rev. 19:20). Hengstenberg reminds us the startling character of the idea is much relieved when we remember that the separation between Earth and Hell is represented at the time of the end as being very slight and the communication very easy. Even in ordinary times, forces of God or the Devil, spirits from above or from beneath, are always mighty factors in

the spiritual lives of men. And I believe, as presently I shall show, the Scriptures themselves specify a return of the individual, personal Judas Iscariot for this specific work.

Mattheetes on this point in his *Apocalypse Expounded*, writes: Does this beast exercise all the power of the first or kingly beast? In his betrayal of Jesus Judas appears as a leader of the band that took Jesus. He acts out the plans of the wicked Jews. They hated Christ, and he sold himself to them. Is the false prophet partly like a lamb, and partly like a dragon? Judas meets Jesus with a kiss, and the salutation, "Hail, Master;" while He says to His enemies, "Hold Him fast." He furthers the wish of the rulers of apostate Israel. He counsels them. He leads the way. He accomplishes their end for them. He professed great love for the poor, yet was influenced by thievish avarice. The false prophet presides over the worship of the empire of Antichrist. Judas was ordained an apostle of the Christian faith. Satan enters him, and he is made an apostle of the devil's son. The false prophet serves three and a half years, and that was the length of time Judas was hypocritically in the service of the Savior. Does the false prophet do great wonders? Judas was gifted with miraculous power, even though he was a devil; there is no intimation that it has been revoked, and because of this perhaps it was that Satan took possession of him for his own ulterior designs. Jesus sets him at the head of all unbelievers, as Peter at the head of believers, and said of him that he is a demon. Is the false prophet an instigator and patron of idolatry? Judas was blindly and persistently covetous, and every "covetous man is an idolater." He was a suicide, like Ahithophel and Nero. He "went and hanged himself." The false prophet instituted a sign or mark for those who follow him; so did Judas. "He gave them a sign" (Matt. 26:48). Parts of 109th Psalm are by inspiration applied to Judas, and the sixth verse must also apply to him: "Set thou a wicked man over him, and let Satan stand at

his right hand." If he be the false prophet, the man of sin would be his superior, and Satan his great helper. The words as they stand have never yet been fulfilled; this would fulfill them. There is something peculiar in the description of what became of Judas after death. He went "to his own place," as if reserved for some future time and work on the side of evil, as the Two Witnesses, Enoch and Elijah, on the side of good. He and the Man of Sin are the only two to whom the title of "*Son of Perdition*" is applied. This is not distinctive of them as going into perdition, for that is the common lot of multitudes of others. A son of perdition is rather one begotten and born of perdition, one that comes forth from hell, which would be most eminently true if they both are Satanically resurrected men, after having been in hell. (*Apocalypse Expounded*, by Matheetes, *in loc.*)

While much of the above proof is reasoning from analogy yet there are other points that are direct and positive proof purely Biblical: for instance, that in Acts quotations are used from the 109th Psalm and there, by the Holy Spirit, it is said that the Scripture quoted was written originally with Judas in mind, expressly so stated in the book of Acts. Then the passage quoted from Psalm 109 *must* also apply to the same character, as will be seen upon turning to that passage and reading; to-wit, that a time shall come when this same one shall have a "wicked man over him" and "Satan at his right hand." No doubt in his first career, Judas had Satan at his right hand as when he would slip away from Christ and the disciples. But no wicked man was "over him" then, but Christ. Therefore, as Matheetes observes, this prophecy has not yet been fulfilled, but will for, "Seek ye out of the book of the Lord, and read: *no one of these shall fail*" (Isa. 34:16). Further, there is positive proof that the Man of Sin, or Antichrist, and Judas are each called by the Holy Spirit a "Son of Perdition" which, as Matheetes observes is not distinctive

of them as going there, as do a multitude, but as *coming from there*.

Further, in the last days, in the conflict between evil and righteousness when God has taken away the noblest of his witnesses by translation or they have been martyred, the cause of right is championed by the *two men* who have attained unto the most pre-eminent saintship, so pre-eminent that each was translated without death, Enoch and Elijah; and logically, the cause of evil is most mightily championed by the *two men* of the human race who have attained to the lowest depths of sin of the entire human race,—Nimrod, the introducer of the whole world-wide apostasy, and Judas who sold the Lord of Heaven.

Therefore, when we look into the faces of the pictures of these two men, Kemal and Ismet, we are looking into the eyes of the literal Nimrod and the literal Judas Iscariot of old, these literal, personal, identical characters returned.

III. What mean *the two horns* of the Beast who is the False Prophet? Horns, we have seen in the last sermon, are Biblical symbols for power. If crowned, then kingly power, political power. The imagery here indicates the False Prophet has a twofold power, but his power is not political in office—which is Antichrist's or Kemal's. What, then, is his twofold power? Here commentators have differed widely.

Taking the whole history of all religions, true and false, from the beginning till now, and searching for the elements of their power by which they hold men, we find the elements are just twofold which we summarize in the words *naturalism* and *super-naturalism*. That is, conclusions of the natural conscience and reasons, which are known to be true and therefore are deemed sacredly obligatory, and revelations from the superior powers. It is difficult to conceive on what other foundations a religion can rest: all do rest on these two. Hence the False Prophet as a religionist, could have but two horns. He *has* two, and hence both the two only

powers in religion. Therefore he is at once a naturalist and a supernaturalist,—a scientist and a spiritualist,—a Rationalist, yet asserting power above ordinary nature and in command of nature. And professing to have everything natural and supernatural thus solved and crystallized as the one eternal and perfect Wisdom, he must therefore present himself as the one absolute apostle and teacher of all that ought to command the thought, faith and obedience of men.

This helps to explain the further fact that while he has horns as a lamb, his voice is like that of the Dragon. Like a lamb, in that he appears as a spiritual adviser, what is more gentle and helpful? But his voice is the Dragon's because his teachings are the devil's. The *Voice*—there is ever the identifying trait as to from what source one speaks. Christ said, "My sheep know My *Voice*." It is not the appearance, the mold, but the *voice*—a word for teaching or doctrine—that tells whether one is of God or not. If his teaching, however pleasing, however, "progressive," is not exactly with the written and eternal word of God, the voice is like the Dragon's and in fact is the Dragon's voice. Oh the importance of knowing the Word! "To the Law and to the testimony!" "What say the prophets?"

IV. Note it is the False Prophet of whom it is said, "*he causeth the earth and those that dwell in it to worship the first beast, whose stroke of death was healed.*" The meaning of earth as used here when in the same sentence "those that dwell in it" is also mentioned, some have taken to be a useless wordiness. But the Holy Spirit does not use redundancies, and we may rest assured there is here meant a distinction, whether we realize it or not. But if we took the coming of this Beast "out of the earth" to mean his coming from the under-world, as there seemed good cause to take it, then why not here? Then the meaning is that the False Prophet not only wins the inhabitants of the earth to worship Antichrist, but he wins the demons to his worship also. Ah yes, it is the

False Prophet who "causes the inhabitants of the earth to worship him." How fitting Judas Iscariot is for this work. He had three years service in introducing Jesus of Nazareth, born of woman, but who was and is God come in the flesh, in introducing Him as God or winning to His worship. Therefore he knows how to do it. And it is none other than God who "permits" this very Judas to come back for this very purpose, "the strong delusion" of the time of the end.

He will use Scripture, perhaps, in doing it: he will show the prophets declare Christ will return, and will return to rule the world; that every knee shall bend to him, and every tongue confess. When people ask, but do not Scriptures say there is a rapture first, he will reply how it has happened—as it shall have by that time; and when people ask, but why do you use the sword and slay those who take not your mark, he will quote back "Every knee shall bow and every tongue shall confess," "Vengeance is mine, I will repay, saith the Lord." Let not one, therefore, think the Bible an unsafe guide. One might as well say the Bible says there is no God. But note, the Bible prefaces the statement with the words, "The fool hath said in his heart, etc." So the False Prophet will use certain passages as show a return for Christ, but he will not use the passages that say he "will return in LIKE MANNER IN WHICH HE WENT AWAY"—and, "Behold He cometh with clouds and every eye shall see Him!" Oh the "strong delusion" that begins but to-morrow and doth now already mightily work!

And not as hard as one might think it, will it be to get the earth to worship Antichrist a man. It has been done repeatedly in the past. Further just as in the late world-war, when all over the cities of the nation the noon whistles blew, every one was requested to stand still take off his hat and stand in bowed silence for a minute in prayer for victory; so, let "the Coming Man" for whom the nations and earth even now look and sigh for appear and bring "order out of

chaos," and bring a so-called solution to problems that now are causing international conference after international conference,—and how easy for every nation to issue the proclamation that at the signal of the whistles every man, remove his hat, stand with bare and bowed head for one minute in honor of ————— (it will be Mustapha Kemal), and what is that act but a "mild" form of worship? Preachers will take him as their texts to praise him as the greatest embodiment of Christ's principles, yea as Christ, as then he and the False prophet will be performing miracles the like of which were only seen when performed by the lowly Nazarene,—all of which will be the "strong delusion" of the end.

And yet, be it said, according to Daniel, the first half of "the week," Kemal will be but a "little horn," an insignificant political power, but by the middle of the week, by red revolutions that presently the world shall be ablaze with, shall ride in on the tides of red republicanism, revolutionary Democracy, and religious fanaticism, as lord over all.

All whose names are not written in the Lamb's book of Life, will accord him the place of Christ. In the middle of the seven-year covenant (the making of which shall we not watch for at Passover, 1925), he shall suddenly reverse his policy toward Israel, become Jacob's sorest persecutor, and make war with the saints everywhere who may yet be on the earth.

ISMET, THE FALSE PROPHET

But as we have seen clearly from Biblical steps of the rise of Antichrist, the situation of Turkey and Mustapha Kemal are signified, who, then, shall we expect as the False Prophet but Ismet (Pasha), his right hand, his aid, his sole representative? In the campaigns of the last eighteen months in which these two men have had their rise, it is remarkable with what inseparableness these two have worked, and how it is Ismet that has gone before the international conferences

and "caused"—as the Bible says the False Prophet will on behalf of Antichrist—the ever increasing recognition of Kemal. Nor is this to be explained away on the basis that Ismet only happened to be the Prime Minister when Kemal came into power. There was no such thing as a Prime Minister for there was no government. Their maneuvers were not the maneuvers of the Turkish government. They acted independent of the Turkish government. Constantinople press dispatches reported that the President of the new Turkish Republic was empowered to nominate a Premier. On the basis of this President's (Kemal) being the final Antichrist as Daniel indicates he is, would we not expect him at once to choose as his Premier, his right hand, the False Prophet? He chose *Ismet* whom he had already been sending as his personal manager to the International Conferences. But Rev. 13:17, 18 speaks of a *number of this* beast—the beast under consideration, the two-horned beast, the False Prophet; further, that by it is meant "*the number of his name*"—not of his over-lord, the Antichrist, nor of Satan, nor of his country, nor of his doctrine, but expressly declared, "*the number of HIS NAME.*" Then, "Here is wisdom: Let him that hath understanding count the number of the beast"—i. e., the beast under consideration, the two-horned beast, the False Prophet: "for it is the number of A MAN"—not some system or some country but of "a man." All this terminology calls for the numerical notation of the individual person's name who is the False Prophet—as such notation is characteristic of the Greek, Hebrew and Chaldean languages. "And HIS number is Six hundred three score and six." Then if Ismet is the final False Prophet, we would expect *his*

number, the number of *his name*, to be 666, which it is by Greek notation :

I	—	10
S	—	200
M	—	50
E	—	6
T	—	400

666

(N. B. The last three characters have double values of 40 or 50, 5 or 6, and 300 or 400, due to the dropping from the Greek alphabet of letters now obsolete. See Hislop's "The Two Babylons.")

V. But how is it these two so quickly gain world-wide control—within three and a half years after the rapture of the most pre-eminent saints?

The answer is found in the Scriptures: the falling away of the church general is the one and only answer. Thus for the years preceding, night and day, there are churches working over time at making ready for the ushering in of the two Beasts of Revelation Thirteen. Speaking of the Man of Sin and his day Paul writes that day shall not come, *except there come a falling away first*. There is then a general sinking from the true faith, a substitution of human conceits, philosophies, and "science falsely so-called," in the place of the eternal truths of God. Such a terrible deceit could not be except first the minds of men were thoroughly perverted as to what is Truth. The Apostle says: "Know this, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power there-

of, from such turn away;" times "when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 3:1-6; 4:3, 4). Among the causes of all this we are warned against a certain boastful and blatant "science falsely so called" and rationalism which does not hesitate dogmatically to deny the cardinal doctrines of faith, a religion that in effect denies that Jesus Christ has or is to come in any literal physical sense, and sets up quite other doctrines as the hope of the world.

If men will look at what is most praised as the intellectual greatness of our day, they will find it summed up in a vaunting materialism which finds its life and crown "in inspections and manipulations of the lower elements, till it has come to be concluded in leading circles that everything is derivable from slime, without a personal God or need of revelations from Him." This is the spirit of the prevailing philosophies,—of the popular theories of education, politics, legislation and theology—of the noisy reforms which purpose to do away with human ills without the Word and ordinances of Jehovah,—of many churches and religious activities which boast of having outgrown "ancient creeds," and are eating away the vitals of all sound doctrine throughout the length and breadth of our land day and night even now. We have only to dig into the real meaning of modern thought and feeling to find lodged therein the doctrine which enthrones, adores and worships *Progress* as the great hope of the world, holds man to be an ever-improving growth, and accepts evolution as the bringer of a glorious reign of wisdom, peace and blessedness yet to come in this present world, without need of any kingdom to be brought to us from the heavens by the miraculous power of God. This is the sum of the teachings of scientists, of the theories of government and law, and of the popular theologies. The land today is filled with voices

(such as are numerous in every denomination now) which declare Church creeds are to be kept "only as declarations of the things most surely believed at the time, and therefore registering the advance thus far made...the Bible no more to be taken literally....It (the church) must put a premium on progress, rather than on conformity, in thinking!" Thus even the faith held by most professed Christians is but the aggregate of changeable and growing sentiments, ever throwing off the old and putting on the new, rather than the fixed literal revelations of God which are the same for all generations alike. How rampant now "the falling away" which God declared through His apostle as the forerunner of the Man of Sin!

Today the feeling is that nothing is settled: that the great problems of human life, including society, government, philosophy and religion, all remain to be solved; that what has heretofore been taken as authority is not authority; that there remains to be wrought out a thorough reconstruction in all earthly affairs on other foundations; that there must come "a new order of the social fabric, with new regulating forces, exhibiting another style of man in all the relations of life." But when that Man who is thus developing comes, he can be none other than this very Man of Sin, the Lawless One, the Antichrist, foreseen and foretold by all the holy prophets.

But today's humanitarian rationalizing which so tortures the divine word to bring it into accord with human wishes, and all this building on the reforms, efforts and agencies of men, will fail. It is in a line which makes a Savior for the world who is not the Christ but the Antichrist. And yet today the masses are embracing it as pronounced by apostate leaders for good and devote themselves to it as the very "spirit of the Gospel" as distinguished from "the rejected letter." It is the evil spirit of our day by which Satan would deceive, were it possible, the very elect. So far from bringing the expected triumph of good, it will presently embody itself in a head, whom it will take as its greatest

champion, who supplants the Christ and ushers in all the anarchy and misrule of Hell. It is the spirit of self-redemption, usurping the Savior's prerogatives, while it really rejects Him and His glorious coming from its scheme, and "with songs of a nearing paradise beguiles to a hopeless perdition." It is the great snare of Satan by which he is captivating the world unto its eternal destruction. It is the last great temptation of God's people, by which multitudes on multitudes shall be drifted to eternal shipwreck. And this is that Antichrist whereof ye have heard that he shall come. He is now arrived, bodily, physically, literally, personally, as has his inseparable and indispensable helper, the False Prophet, final and consummate, their names revealed unto you, and the doctrines exposed which doctrines will crown this impious Fraud as lord over all.

Our age has rejected the miracles of God, His signs (Mk. 16:17; I Cor. 14:21) it has called devilism. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20)! Tomorrow you shall be accepting the devil's signs and miracles (Rev. 13:14). You have rejected God's way and method, the way of the altar, atonement by personal appropriation of the blood of Jesus of Nazareth, "offered once for the sins of many": tomorrow you accept the devil's way and method (Rev. 13:8). The Baptism of the Holy Spirit in the New Testament way you have proclaimed as "passed away and for the apostles only": tomorrow you shall be accepting and receiving the baptism of devils which is in vogue for those who are not God's apostles. The rejection of God's Messiah inevitably results in the enthronement of the devil's Messiah.

But this Fraud, come to the full, cannot long prevail. There is a mightier God whose right it is to reign. He who wears upon His vesture and upon His thighs the name written, LORD OF LORDS AND KING OF KINGS, shall at last bow down the heavens and ride forth with all the

glorified battalions of his saints, and rain down fire and brimstone on the hosts of iniquity, while Hell opens its mouth to receive the Deceiver, who goes down alive into the lake of fire (Rev. 19:20). "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof.... And the Lord shall be King over all the earth." Zech. 14. Thus shall that Wicked One be overwhelmed, "whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming" (II Thess. 2:8).

QUESTIONS

1. What is the two-fold subject of the thirteenth chapter of Revelation?
2. How essential to Antichrist is the False Prophet?
3. Briefly, give the vision of the second beast—and its meaning.
4. What is meant by: His coming out of the earth? his two horns? his speaking like the Dragon?
5. What indicates he is an individual person? that he is Judas?
6. Who leads the world to receive as Christ the Antichrist?
7. For how long will the Antichrist be a "little horn?"
8. What probabilities that Ismet Pasha is the final and consummate False Prophet?
9. How is it these two so quickly gain world-wide control?

XXIII.

“THE END OF THE WORLD;” OR, THE HARVEST OF INIQUITY

Rev. 14:1-20.

The 144,000—Their Identity—Their Characteristics—Their Rewards—The Angel Messages—Significance of Each—The Vision of the Harvest—A Harvest of Tares—The Particulars of the Description—The Reaping—Vision of the Vintage—The Gathering of the Vine of the Earth—The Treading of the Wine-Press.

I call your attention to the Fourteenth Chapter of the closing Book of Books. Three great pictures are presented to us here: the picture of a hundred and forty-four thousand, the picture of four special messengers, and, finally, the picture of a great harvest, both of grain and grapes. Let us give attention briefly to each of these topics, each of which is given for the edification of all and particularly that the man of God be thoroughly furnished unto every good work.

I. THE ONE HUNDRED AND FORTY-FOUR THOUSAND

1. Their Identity. Who are the one hundred and forty-four thousand of this chapter? “I looked, and lo! a Lamb stood on Mount Zion, and with Him an hundred and forty-four thousand, having his Father’s name written in their foreheads.” The company are heard singing a song that is new, a song that is peculiarly their own, and which no other group can learn.

Some have thought that here is revealed the mystery of the number that make up the body of Christ; that this company is the same as that which was translated at Rev. 4:1, the Elders and Living Ones. Strange that men should so

guess, when in this very chapter the company of Elders and Living Ones and the 144,000 are seen in the presence of each other, but as separate and distinct groups. The Bride of Christ was accounted worthy to escape all of Tribulation, and accordingly was translated before a single stroke of judgment fell. That company, we have seen, was enthroned and crowned (Rev. 4 and 5). But this company of 144,000 is not so seated.

Who are they? They are "first fruits" the record here declares. But as we have seen earlier translations of saints, they are not the first fruits of all the redeemed. This company must be the first fruits from another order, and so they are: from the ingathering of Israel, to which God has promised to return upon the rapture of the church which is His body.

Furthermore, in the seventh chapter of this book, we have seen a company of Israelites of exactly this number, a number so unique in itself that its mere mention at once reminds one of the group of this precise number in the earlier chapter. Further, the 144,000 of Revelation seven were "sealed" in a special manner—and we find that seal referred to here. But those were Israelites sealed that they might be preserved through or against the coming woes. What became of them. Would they never be mentioned again? Naturally we might expect another mention of them telling of their final outcome. And just that is what we have here, a final presentation of the "first fruits" from Israel, gathered after the "fulness of the Gentiles" has come in. Here is the record of their translation. No mention is made of death; they "stand before the Lamb," translation is meant. That they stand "On Mt. Zion" is by anticipation, as Christ does not return to Olivet and Jerusalem until the 19th chapter. But when He does come and stand there, they now caught up to Him, will come with Him, and stand with Him, the first fruits of the new gathering from Israel.

2. Note their *characteristics*. Most prominent, perhaps, is their conspicuous confession. How God loves open confession! "Whoso confesseth Me before men, him will I also confess before My Father who is in Heaven" (Matt. 10:32). "With the heart man believeth and with the mouth confession is made" (Rom.).

Another characteristic, they bear a mark, the name of "the Father." How Jewish that sounds, how they make much of the Father. And yet they have now come to take the Son and have not only the Father's name but the Son's also. They have looked upon Him whom they pierced and accepted Him whom their fathers so long rejected.

Their unworldliness and purity are conspicuous. Redeemed "from among men," they go not the way men of their day are going, followers of the Beast. "They are virgins," a word that refers not primarily to the single state as opposed to marriage, but to "purity." Theirs is the day of Antichrist, a time that abounds in adultery both spiritual and physical, from both of which they are separate. Further, they are truthful. "No guile is found in their mouth." It is the time of the strong delusion, when lies are abroad and are on most lips, the lie of the Antichrist, for people will be worshipping him. But at such a time these bear true testimony only.

3. Their *rewards* are gracious. They are without fault before the throne of God, "*blameless*." Then justification before God is their award. Justified before God, regardless of how the world labels them. Being true to God, no doubt they are persecuted and railed against. II Tim. 3:12 says, "Yea, all that live godly in Christ Jesus shall suffer persecution." Many do not know this and think, if one is persecuted, he must be wrong or the Lord would protect him from persecution. But the Scriptures declare the reverse: the godly in Christ Jesus in every age are persecuted! They *sing*. Joy is their reward. Their song no one else can learn,

for their song is that of being the first fruits of Israel. This does not mean no one else has a joy so great. Others also sing songs no one else can learn. The Bride sings that which only the Bride can sing. Then all the redeemed sing songs that angels, who have never been redeemed, can never sing. That their song is theirs means it celebrates an experience that is theirs alone—first fruits of Israel, in this case.

Translation, we have noted, is their award—and when Christ comes, to come with Him and to stand on Mt. Zion. What blessings! What privileges and joys immeasurable!

We have had occasion elsewhere to show that the First Resurrection is a series of translations,—three Gentile (Rev. 4:1, Christ's Bride, Rev. 7:9-17, the innumerable multitude, Rev. 16:15, the final Gentile gathering) and one Jewish which is here recorded. Oh blessed company!

II. THE ANGEL MESSAGES

The next major topic of the chapter,—the angel messages of which there are four. Beloved, you will note that whenever angels begin preaching the Gospel on earth as here, this is proof positive that it is not the present order and dispensation. Now it is not given to angels to tell the glad tidings of the Gospel, but "the foolishness of preaching" is committed by Heaven unto "your sons and your daughters" upon whom the Holy Spirit is poured,—they shall prophesy. John now sees an angel flying in mid-heaven having the everlasting Gospel to preach to them that dwell on earth, unto all tribes, tongues, and kindreds, which means that Antichrist has hushed the mouths of earth witnesses, hence Heaven must witness.

You will note, also, that testimony to God's glory will never cease from the earth! Christ said, when coming to Jerusalem and the children rejoicing with hosannas of welcome to Him were rebuked by the people, "If these held their peace, the stones would cry out." So the testimony

to God's truth will never quite cease from being heard by the inhabitants of the earth in any age. Antichrist, in his mightiness, may slay men and women who would proclaim the glories of the true God, and may make them retreat to wildernesses and mountains and the caves of the earth, and hush human mouths with his sword, but straightway the Lord will send angels from Heaven to cry the everlasting Gospel.

With these general observations, observe now the individual messages.

The First Message is: *Fear God and give glory to Him for the day of His judgment is come, and worship thou Him who created the heavens and the earth, the seas and the fountains of waters.* What a message to come forth when Antichrist is trying to pass himself off as God! While he is trying to deceive the peoples, the angels cry out over his head so that peoples may hear,—worship not this one who created nothing, rather worship Him who created the heavens and the earth!

The Second Message: *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* This announcement is by anticipation—it does not occur until the 17th, 18th and 19th chapters of Revelation. Here it is simply recorded as one of the angel messages that will be cried during the reign of Antichrist. The details are given later.

The Third Message: *If any man worship the beast and his image and receiveth his mark . . . , the same shall drink of the wine of the wrath of God, which is poured out without mixture (i. e., without dilution) into the cup of His indignation.*

God's wrath will not be diluted then. No mixture will be put in it to weaken it, to deaden it, to take away its sting or its bitterness. The wrath of God in its concentrated quintessence will be put to the mouth of those who worship

the Antichrist and they will have to drink! Ah, what a ministry of grace is this very announcement—which no doubt will save many from going the way of Antichrist—the way of apparent ease for the present, but which means the undiluted wrath of God the next instant!

God's method is to *warn*, to speak ahead of time. He warned the antediluvians by Noah of the coming destruction because of the sins of that age, and the Scriptures declare Noah, "being warned" (Heb. 11:7), believed God. Beloved, God's warning message is now being cried, telling of a greater destruction that is forthwith at hand, and may you, "being warned," believe God and run the way of escape! The message continues:

"If any man worship the beast....he shall be tormented with fire and brimstone...and the smoke of their torment ascendeth up forever and ever: AND THEY HAVE NO REST DAY NOR NIGHT."

Brethren, note here Heaven's testimony to *the literalness and the everlastingness of Hell!* How one can take the name of Christ or claims to be a believer in the Bible and then wonder if there is a literal and eternal Hell, is more than I can see. Here is Heaven's answer to that false teaching that Hell to the wicked will mean annihilation. God writing this book to men and women for all time, says the worshippers of evil will be tormented and their smoke ascend FOREVER AND EVER. Further, they have no rest day nor night! If they finally ceased to exist, they would then have rest. Here, then, is eternal proof and as sure as God is sure, that the woes of Hell are eternal and real; are literal and yet never end in annihilation or unconsciousness, which would be a rest at last. Oh bathe thou in the blood of Christ now in His day of grace, the only cure for sin, before He comes in judgment when His blood will not then be offered!

Then comes the Fourth Message: In the latter days of Tribulation, when Antichrist shall have in great measure

hushed the mouths of men and women who testify to and of God, the implication is that the tortures inflicted by the Beast will be so severe, that unless God cried right over the heads of the tortured ones special blessings in another moment, even the elect would deny Him and accept the Imposter. The message is: *Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.* It seems, I say, those who now die for the Lord will die such deaths of torture, that unless God called out immediately over them, "Yea, especially blessed is he who now endures death for Me," men and women who are now living and who presently shall suffer these things, would find their human strength and devotion so failing them, they would turn traitor and accept the Beast regime.

Note the contrast in the announcement to those who die for the Lord and the announcement to the worshippers of the Beast. The slain saints are promised immediate "rest" while to the dying Beast worshippers, there is declared "no rest" day or night forever, but torments of fire!" *Rest... and no rest forever!*

III. THE HARVEST OF TARES

Note, now, *the Harvest of Iniquity*, the Harvest of Tares. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Each of the descriptive details here given indicates that the one with the sickle is none other than *Jesus*. No one else in this closing book is ever called the "Son of man." And it is to Christ specifically in this capacity, as *Son of man*, that John (5:27) says "authority to execute judgment" is given. The first promise of a Redeemer who would crush the Serpent's head reveals that He shall be of the seed of woman. He comes with clouds. Note how frequent in this book His attire is the

clouds. Here the clouds are white,—the color of fire at its intensest brightness. An angel comes forth from the temple—not Heaven's temple which is indicated in verse 17—earth's temple, the temple rebuilt at Jerusalem, and cries with loud voice to the Son of man: "*Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.*" After the churches have run their course, after Christ translates His Bride (recorded in Rev. 4:1), the "tabernacle of David" God will re-establish, even the Temple of Jerusalem (Acts 15:16). It is here especially Antichrist will set up his image for worship (Matt. 24:15) as the abomination of desolation. When God's temple is thus defiled, and that defilement reaches its depths, the guardian angel that watches the temple will cry unto God, "The time is ripe for judgment. Even Thy temple is defiled. Thrust in the sharp sickle, reap the earth."

Ah friends, the cry of sin is heard in Heaven. Abel's blood shed by his murderous brother cried unto God from the ground; the sins of Sodom came up before God; so the sins of Babylon; and now the abomination of desolation so persists in defiling God's only earth Temple, that the cry comes from the Temple for God's judging sickle to fall full force on the whole world.

Now, more or less, people refrain from desecration in the house of God. You hear them remark, "I wouldn't do that in the church," though iniquity is rampant all about its walls. But presently the abomination of sin so matures there is no sacred place on the face of the earth, His only earth Temple is defiled. Then the angel will call to the Son of man who is on that fiery cloud of intense heat, to strike with His sharpest sickle.

I am aware that some there are who say that the bringing home to glory of the saints is this reaping of "the earth." But nowhere do I find the reaping of saints represented as being with a sharp knife or sickle. I find there

are several harvests, however, or gatherings of different kinds at the time of the end. There is the Harvest of Wheat, and there is the Harvest of Tares according to Christ. All the gatherings thus far have been of Wheat. The Bride of Christ was translated first (Rev. 4:1, probably Apr. 11, 1925), then the innumerable multitude of Gentiles (Rev. 7:9-17, probably Nisan 17th, 1926), the final Gentile gathering (Rev. 16:15, probably Nisan 17th, 1931), and an ingathering of Jews (Rev. 14),—all of which has been Wheat. John the Baptist, Lk. 3:17, tells of the time when the Lord will gather the Wheat into His garner. In Matthew 13, Jesus is represented as a husbandman and as sowing a crop the harvest of which is at the End-Time when He will say unto the reapers, "Gather the wheat into My barn." But we read also of a *harvest of evil*. In Jer. 51:33 we read, "Thus saith the Lord of hosts, the God of Israel, the daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while and the time of her harvest shall come." Here God represents iniquitous Babylon to have a threshing and a harvest. And did not one of the angel messengers just preceding this, cry out, "Babylon is fallen, is fallen!" and then straightway comes this record of the harvest of evil?

Joel 3:11-16 tells us of the harvest of the wicked in these words: "Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of

Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel."

Note the same terms are used by Joel in describing the harvest of wickedness as occur here in the harvest of Revelation fourteen. In each case it is a harvest; in each case there is the sickle; in each case there is a call for the thrusting forth of the sickle; and Joel expressly states it is the harvest of the heathen, whether he holds high office in America or is in the jungles of Africa, and both are "in the Day of the Lord."

In the remaining verses the harvest is represented as being a vintage, ripe grapes, ripe to their fullest maturity, —but they are the grapes of iniquity and the gathering of them is the putting of them into the wine-press of God's wrath. They are grapes from "the vine of the earth" and not the vine Christ who said to His disciples, "I am the Vine, ye are the branches." "The grapes are fully ripe." Iniquity for these centuries has been in the green; it at last matures. It is "come to the full." And before the wrath of God it is compared to ripe grapes for the crushing. What is easier to crush than a dead ripe grape, ripe already to bursting itself? When God crushes the fruit of earth's vine, blood comes "out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:20).* "*And the earth was reaped.*" Tremendous words are these! This is only the announcement of the harvest—its details are related in the following chapters, Revelation 15 and 16. What plagues come forth as the sharp

*It is in reality a war scene. The kings of the earth join the Beast in going up against Jerusalem. "*Armageddon*" the Apocalypse calls it, which is the City or Mount of Megiddo, that has ever been one of God's great battlegrounds for judging the wicked. Here Jabin's 900 chariots of iron were utterly overwhelmed by Jehovah's special interference. Here the hordes of the children of the East

sickle of God strikes the earth! What putrescency is stricken into the sea out of which Antichrist arose and even the fresh waters out of which his subjects drink are turned to blood! The sun's heat is made of scorching intenseness in one stroke of His wrath, and in another so completely put out that men gnaw their tongues raw in frigid fright! No light ever invented can pierce that miraculous darkness unto the giving of a single ray.

"*The earth was reaped!*" What a picture in those five words! It will be a personal reaping, oh unrepentant sinner, of all your impieties; of your foolish sports and giddiness; of all your frequenting in secret of the devil's gaming houses; of all your secret goings to the haunts of the profligate; of all your profanations of God's name, of all your vows to God and man not kept,—every one is written in the book of His remembrance to be brought to judgment. "Be not de-

were routed by Gideon's 300 men with pitchers, lamps and trumpets. Samson triumphed over the Philistines single-handed as clothed upon by the Spirit of God in this locality. And here the ruddy youth David slew the great Goliath. It is but fitting that here David's Son should crush the mightier Goliath of the last evil times. "*The Valley of Jehosaphat*" is named by Joel as the place which, geographically, denotes the valley between the city of Jerusalem and the Mount of Olives. "*Bozrah*" is named by Isaiah as the place where the Savior treads the wine-press alone and stains His garments with the blood of His foes (Isa. 34:6-8; 63:1-6). The probabilities are that all these localities are included in the "battle of that great day of God Almighty;" that the hosts of the armies of the kings of the earth, joining the Beast, will extend from Bozrah, on the southeast, to Megiddo, on the northwest, a distance that measures exactly the 1600 *stadia* named in the text as the distance over which the blood flows from the wine-press of God's wrath. A river of human blood 160 miles long and up to horses' bridles in depth—what wrath! This line of battle is in keeping with Habakkuk's vision in which, "God came from *Teman*, and the Holy One from *Mount Paran*. His glory covered the heavens, and the earth was full of His praise. His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His

ceived: God is not mocked; for whatsoever a man soweth, that shall he also reap!" It is the time of which Jesus said, "The harvest is the end of the world."

I plead with you now, in these few moments yet left of His grace, that you come to the cross of Christ that your sins may be blotted out and be remembered no more. More than that yet I beg of you at this holy time of grace to attend to. Have you received the gift that came in answer to Jesus' prayer, "I will pray the Father and He will give you another Comforter." "Have you received the Holy Ghost since ye believed" (Acts 19:2)? If so, are you maintaining the Spirit-filled life which is essential to escape all of Tribulation's woes? Come to the altar now for any ministration and every ministration Godward, Heavenward, that your soul may need! Amen!

power. Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow. Thou didst march through the land in indignation; Thou didst thresh the heathen in anger... Thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck" (Hab. 3:3-16).

Thus, as observes another writer, on this subject, "The march of the terrific indignation of God on this occasion would, therefore, seem to be from the Sinaitic hills, crashing through Idumea, thundering by the walls of the holy city, and thence on to the great field of Esdraelon, where the chief stress of the awful pressure falls. Along this line will the main bodies of these assembled nations lie, eager, determined, and confident in the schemes that occupy them, not knowing that they are already in the great winepress of the wrath of God. Multitudes on multitudes, armies on armies, hosts on hosts, are there. The Beast is there; the False Prophet is there; and the kings, captains, mighty men, and drilled legions of all the nations in league with Antichrist are there; all gathered into one great pen of slaughter."

"And the wine-press was trodden"—but, as says the text, "outside the city," "the holy city!"

QUESTIONS

1. What are the three great topics of Revelation 14?
2. Who are the 144,000 of this chapter?
3. What indicates they are the same company as the 144,000 of Revelation 7, and that they are Israelites? And not the Elders, not the Bride of Christ?
4. What are the characteristics of these 144,000? Their rewards?
5. What general observations are drawn from the fact of the angel messengers preaching to earth?
6. What is the burden of each of the four angel messages? What does each indicate?
7. What indications that the harvest of this chapter is the harvest of tares?

XXIV.

THE WRATH OF GOD

Rev. 15 and 16.

The Day of the Lord—How It Is Ushered in—a Rapture First—Rapture Attended or Followed by Affecting of Sun, Moon and Stars—Duration—Length of Tribulation 2,375 Days—Its Probable Beginning and End—Details of the First Bowl Judgment—the Second Bowl—the Third Bowl—the Fourth Bowl—the Fifth Bowl—Literalness of These judgments—the Present a Critical Time for Gentiles—the Finish of the First Resurrection—the Sixth Bowl—the Seventh and Israel—the Seventh and the Gentiles—a new Earth and a New King.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand” (Joel 2:1).

There is, beloved, *a day of the Lord* preached by the prophets, the apostles and by the early church fathers which subject is woefully neglected by this last generation of preachers. That day of the Lord is not what people usually think of when they make such announcements as: “My subject on the next Lord’s day will be,”—meaning thereby the following Sunday. Not Sunday, nor the Sabbath, nor any other day of twenty-four hours is ever called in the Scriptures the Lord’s Day. What, then, is that day?

Note every time the day of the Lord is mentioned in either the Old or the New Testament, it is described as being the day of God’s wrath upon an unbelieving world. “Let the inhabitants of the land *tremble*,” says Joel, “*for the day*

of the Lord cometh.” Plainly he does not mean tremble because Sunday comes. Joel 1:15 declares, “Alas! For the day of the Lord is at hand and *as a destruction from the Almighty* shall it come.” Sunday does not come as a destruction—nor does Wednesday, nor any other week day. In the close of the second chapter Joel gives this further description of that day (2:31): “The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come.” Sun, moon, and stars are not so affected with the coming of a certain day each week. It becomes plain the day of the Lord begins with His wrath going forth upon an unbelieving world and an apostate church. So the testimony of the prophet Isaiah: “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: *and He shall destroy the sinners thereof out of it*” (13:9). That day *begins*, then, however it may end, with a destruction of sin and sinners out of the earth!

How is that day ushered in? Isaiah, Joel, and John bear witness. Isaiah gives the order of events (26:20-21) in these words: “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” That day begins, then, with a rapture first of those worthy to escape,—“Come, My people. .hide.” It is the same call indicated for the Rapture of the Bride of Christ in Canticles (2:10-13) and in Rev. 4:1. The doors and chambers refer not to earth chambers, for the wicked have such, but to the doors opened in heaven’s sky at that instant. Then comes forth wrath and a destroying as indicated by the words that then the earth “shall no more cover her slain.”

Joel says, “The sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the

Lord come" (2:31). Whether this miraculous affecting of sun, moon and stars will happen before the rapture of the Bride, we cannot say. It may immediately follow the Rapture as the second sign that now the day of the Lord begins, or the two may be simultaneous. But in the light of Scriptures it plainly will not precede at length the Rapture. The New Testament throughout represents the coming of the Lord as being at a time unexpected by the world and by backsliden "brethren" (I Thess. 5:2-4), a thing it would not be if there was the most miraculous affecting of sun, moon and stars weeks or months preceding. Through Peter (II Pet. 3:3, 4), the Holy Spirit witnesses that men shall then be asking, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This indicates there is no sign the natural man can perceive *preceding* that glorious event of the Rapture, but signs abundant (Matt. 24:3f) which they who walk after God's Spirit shall see and proclaim. All this leads us to infer, therefore, the affecting of sun, moon, and stars as preceding "the day of the Lord" will be simultaneous with the Rapture event, or immediately following the Rapture, and both immediately preceding the going forth of His wrath.

John witnesses to the Rapture as being first. It occurs at the event of Rev. 4:1, before a seal has been opened, before a woe has fallen, all of which, however, according to his record, straightway begin.

How long will the storm of God's wrath last? What will be its duration-length? In other words, how long is the Tribulation of the Age-End? That it has duration is manifest from every point of view. In Revelation, where is set forth events of that period in their fullest chronological order, some of the plagues of the Tribulation are expressly declared to extend over months (Rev. 9:10; 9:15, etc.). Under the seventh seal and the seventh trumpet, there are

four great transactions the length of which is given. In Rev. 11:2 is the treading down by the final Gentile power of the Holy City for "forty and two months"; in 11:3 Christ says His two witnesses will prophesy for "a thousand two hundred and threescore days." The Left Christians, under the symbol of a woman, are represented as hiding "for a time, times and a half" (Rev. 12:14). And the absolute reign of Antichrist is said to be for "forty and two months" (13:5). Each of these duration periods is exactly for $3\frac{1}{2}$ years. Further, they do not seem to be successive, one following the other, but synchronous events, the same $3\frac{1}{2}$ years being covered by all four. While Antichrist is supreme for $3\frac{1}{2}$ years in his reign, God's two witnesses will be crying against him, the left Christians will be hid away in wilderness retreat and at the same time Jerusalem will be trodden down by this final Gentile overlord. The events related in Revelation from chapters two to ten inclusive, are largely successive in point of time; beginning with the eleventh chapter to the nineteenth chapter inclusive, they are largely synchronous over the same three and one-half years. The full length of the whole Tribulation, however, seems to be, from first to last, a period of 2,375 ordinary successive days. We derive this conclusion in the following manner:

John in Revelation sets forth the absolute reign of Antichrist and its attendant woes as being for $3\frac{1}{2}$ years, and describes other woes as preceding. Daniel sets forth the whole Tribulation as being for one "week"—seven days. He then describes the impieties of Antichrist as being the last half of the week—or for the final $3\frac{1}{2}$ days of Tribulation week (the seventieth week). Thus what John gives as for $3\frac{1}{2}$ years, Daniel describes as for $3\frac{1}{2}$ days and that this period is the last half of the whole of Tribulation.

Hence we infer that John uses literal time measures, but Daniel uses the key of "a day for a year." John is writing to the Churches. Daniel is writing for Israel, and always in measuring afflictive periods for Israel God uses this key

of "a day for a year" (Num. 14:34; Ezek. 4:4,6; Levit. 26:18; Dan. 4:16, etc.). This gives a duration-length of 7x360 days, or 2,520 days, for seven full years. But Christ promises (in Matt. 24:22) that the time shall "be shortened" or no flesh could survive. Further, it is the last half, the period known as "great tribulation" as opposed to "tribulation," that He promises to shorten. Thus then while technically the reign of Antichrist, etc., is by contract for the last half of the seven years, and therefore 3½ years according to the covenant made, it will be shortened to less than 3½ years. As Daniel represents the Covenant as being made at a Passover, Tribulation then would be from a Springtime to a Springtime seven years later. As the Times of the Gentiles, the sabbatical type and other types point to the expiration date as being 1931, Tribulation would be from Passover of 1925 to Passover 1932. But such are full years, 2,520 days. How much is it shortened? Daniel's type of 2,375 days' duration from the beginning of the rebuilding to the ending of the desolating (Dan. 8:13, 14, for 2,300 days, which include the 1,260 days of desolating of 12:7, and Dan. 12:12 where another 75 days are added to bring the calendar to the time when Daniel shall stand in his inheritance along with the other saints) seems to point a shortening of Tribulation from 2,520 days to 2,375 days. But as Scriptures indicate it begins with the making of a Covenant on a Passover, and that it is the last half that is shortened, we keep the beginning date, Passover, 1925, and cut off at the final end. Passover Day for 1925, is April 9th. The first day of the 2,375 days of Tribulation ends then at that hour on the 10th of April, 1925, that the covenant is signed on the 9th of April, 1925, if that covenant is made this year, as we have many reasons to believe it will be. The 2,375th day is Oct. 11, 1931. We now can construct a detailed calendar for Tribulation events—which is given in the Appendix.

With these introductory inspections, let us now turn our attention to the details of the bowls of God's wrath that shall be poured out the latter half of the Tribulation.

Already we have seen much of woe visited on earth in the Day of the Lord before we come to the sixteenth chapter of Revelation. Under the seals came famines, pestilences, peace taken from the earth, universal martyrdom of Christians, judgment curse after judgment curse, when the seven trumpet angels came forth bringing other woes. When the first trumpet sounded, one third of earth was burned to a charcoal, a third of earth's trees consumed and all green grass. At the blast of the second trumpet, a third of the salt waters were changed to blood, and a third of earth's fresh waters and wells were bitterly poisoned when the third angel blew. The fourth trumpet saw the judgments of God leap from earth to the celestial bodies, sun, moon and stars. The fifth brought locusts of hell, the sixth an infernal cavalry for a year, a month, a day and an hour, and the seventh, among other things, brings the scene of Revelation 15:1, 7 and 16:1-21 entire. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.... And one of the four Living Creatures gave unto the seven angels seven golden vials full of the wrath of God. . . and the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Just as there were seven seals followed by seven trumpets, the seventh trumpet is now followed by seven angels bearing seven bowls of God's wrath to be poured out on earth, not simultaneously, but one after the other.

What are these bowls of wrath? We do not have to speculate for the Word of God tells us right out.

THE SEVEN BOWLS

“And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” Thus the first bowl poured out brings a great rain from heaven—but of sores! The poet has written of the natural rain, *“It is not raining rain to me, it is raining daffodils”*—because the natural rain brings forth flowers and new grasses. But under the reign of Anti-christ there will fall from the wrath of God a rain upon all the followers of the Beast—a rain of sores! Just as rain from above hits the arm, hand, or face here and slips or slushes on over the arm, hand or face for several inches, so great sores will hit and slush the entire body of the Beast worshippers. How sore are sores! How difficult to lie down, to sit down, to bend, to turn, with them all over the body. Every move will bring a pain of judgment. In Egypt of old, type of the world, when God brought out Israel, His elect, He smote that land with boils and blains on man and beast (Ex. 19:8-12). God declares there come times when as judgment curses He will smite *“with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord will smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head”* (Deut. 28:15, 27, 35). And while such was the judgment of God on a single people, or over a few square miles in past judgment, tomorrow there comes a universal smiting, world-wide, irrespective of race, with sorest sores *on all the living rejectors of Christ!*

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.” What a stench the world then becomes! God in olden days in judging Egypt used this very curse,—but for the one country only, that of turning her waters to

blood so that all the fishes therein died (Ex. 7:19-21). Under the second trumpet in the Day of the Lord, the sea was similarly smitten, but then only a third of it. But now it is "the sea and it"—indicating the entire of it—"became as the blood of a dead man!" When we remember that by far the larger portion of the surface of the earth is covered by waters, and note that at this juncture the entire body thereof becomes a putrid mass of decay, where will there be a sweet smelling breath on the face of the earth in that day! When the "salt of the earth" is removed or loses its savor, putrescence is everywhere at once.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." The wrath of God passes from the salt waters to the fresh and living waters. Let all the rivers of the land, the fountains, the artesian wells that supply our cities, let all these be congealed into blood clots, and who can abide that day of God's wrath? The angel of the waters is heard to say, "Thou art righteous, O Lord . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Then the very altar cries, "Even so, Lord God Almighty, true and righteous are Thy judgments." What a day when the altar, which stands for the shed blood of Christ, the only hope for man in any age, cries out for wrath! O sinner, think not you can from day to day continue to trample under foot the blood not of bulls or goats but of the Son of God offered as the only atonement for sin, and prosper. While that shed blood has been patient, and has suffered still more at the hands of men these centuries since the cross, not always will it be. And when the altar cries for God to have mercy no longer, but to turn loose His fiercest wrath, who can stand?

"And the fourth angel poured out his vial (here the preposition changes from eis to epi) on or over the sun; and power was given unto him, it (the sun) to scorch men with

fire. *And men were scorched with great scorching.*" So Malachi declares, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Then is fulfilled the prophecy of Isaiah (24:4-6): "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Surely in such a day people will repent of their sins, but no, the record is they only blaspheme and curse God for judging sins which they refused to have washed away in the blood of His Son.

As the fifth angel pours out the contents of his bowl, horrifying darkness falls "*upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds.*" Just as man can turn up or down the wick of the lamp he manufactures, so God at one instant turns up the sun till its rays scorch and burn men with blisters and in the next judgment stroke turns it down till it is totally out and impenetrable darkness covers all. This is not the darkness of night—but deeper yet, and literal. But night's darkness can be penetrated by a burning match, by arelights, by mechanisms of men. But so thick is the darkness of this curse, no ray of light can pierce it. As in Egypt "*there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days*" (Ex. 10:22, 23)—the darkness was so thick; so God smites the kingdom of Antichrist (Rev. 13:6 tells us it is

every nation, tribe, and kindred) with such a judgment. The darkness is so thick that it so horrifies the souls of men bravest in wars that to offset their fear that drives crazy the soul, they go to gnawing their tongues. And again the Spirit of God records that men yet repent not. It is these continuous notes to the effect that repentance seems to have left the earth, together with other proofs we have presented, that causes us to conclude the person who is lost at the time Christ takes His Bride remains lost and only becomes intenser in his sins, and that the person who was found saved at that instant, though maybe he was not walking worthily enough to "escape all" Tribulation, becomes more intense and fervent in righteousness, but there is no more crossing the line: the "fulness" has come in (Rom. 11:25). Daniel says in that day many shall be purified—and we might think this meant a saving of some that were lost, but immediately adds in the same sentence, "but the wicked shall not understand" (Dan. 12:10) but on the other hand "shall do wickedly." TRULY TODAY IS THE MOST CRITICAL TIMES THE GENTILES EVER SAW OR WILL EVER SEE—the last moments in which they may come into the high privilege that now is extended to them, that of coming into the "body of Christ," His "Bride," who shall have eternal highest awards and honors with Him.

The foretelling of this particular curse of the last day, darkness, pervades all prophecy. To this Isaiah referred when he said, "*Behold, the darkness shall cover the earth, and gross darkness the people*" (60:2). Joel prophesied of it when he said, "*The day of the Lord cometh, a day of darkness and gloominess, a day of clouds and thick darkness.*" "*The sun shall be turned into darkness, and the moon into blood*" (Joel 2:1, 2, 31). Nahum said God's wrath shall be poured out like fire and "*darkness shall pursue His enemies*" (1:6, 8). And Christ declares, "*In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,*

and the stars of heaven shall fall” failing in their offices of light-givers (Mk. 13:24, 25). Great is the terror and mystery of that darkness which causes those who feel it to gnaw their tongues.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” This must mean the literal river Euphrates; the sores were literal, the sun was literal, the darkness was literal, the other curses were literal, so this. And just as it has been remarked God’s drying up a roadway through the Red Sea was not only for the deliverance of Israel but also for the destruction therein of their pursuing enemies; and as the opening of passage through Jordan at floodtide was likewise the preparation and opening for the fall of Jericho and the overthrow of the Canaanitic nations, so this drying of the Euphrates is for a greater destruction of the kings and armies of the earth in the day of the Lord. Zechariah tells of it in these words, “He shall pass through the sea with affliction, and shall smite the waves in the sea, *and all the deeps in the river shall dry up, and the pride of Assyria shall be brought down*” (Zech. 10:11; Jer. 51:36).

The Euphrates from time immemorial has been a great impassable barrier between the nations to the east and west of it. It runs a distance of 1,800 miles, is from 300 to 1,200 yards wide, 10 to 30 feet deep, and is scarcely fordable anywhere at anytime. At the time of the pouring forth of the sixth bowl of God’s wrath, evil spirits have gone forth to seduce the nations to contribute to the forces of Antichrist against the Jews at Jerusalem. Just at this juncture, this impassable barrier is dried up—and it appears as a gracious event. But it is a trap. It is but to make possible and easy the passages of the kings of the east with their armies to Armageddon where God crushes them as over-ripe grapes of the vine of the earth. At this juncture Jehovah in irony says

by the mouth of Joel, "Proclaim ye this among the Gentiles; prepare war; wake up the mighty men; let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves together round about!" (3:9-11.) The heathen are on fire with rage; the kings of the earth do gather themselves thitherward against God's anointed, but He that sitteth in the heavens laughs and holds them in derision (Ps. 2:1-4).

What strange announcement comes just here before we proceed further: "*Behold, I come as a thief. Blessed is He that watcheth, and keepeth his garments, lest he walk naked, and they see his shame*" (Rev. 16:15). Who does Christ come for at this juncture, at the very end of the great tribulation, under last seal, last trumpet, and just preceding the last bowl of wrath which ends all? Who is there of this dispensation of Grace yet "left" but the "woman" who on eagle wings fled to wilderness retreats,—the last band of Christians, the last vestige of the church visible on earth? It is just here that the third and last of Gentile translations and resurrection takes place, and it will be on Nisan the 17th of that year 1930,—as each of the translations (unless of Jews) takes place on a Nisan 17th. But note, what a mighty truth is here also announced: "Blessed is he that watcheth and keepeth his garments" . . . or else "shame" is his lot. Thus is positively indicated, whatever the translation one is in, there are two requirements which he must meet: First, he must be no longer ashamed of being known as one who is expecting His Lord, even feeling within his soul the date thereof; and Second, he must have clean garments—sanctification in walk. Did we not see in the seventh chapter this is just what the great innumerable multitude did, they awakened and also "washed their robes?" So Luke 12:35-37: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return

from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." So here, Rev. 16:15—watching and clean garments are required, or shame—left again, but this time for good.

Perhaps here it should be observed, that while we cannot just yet speak with finality on the point, it is probable every Christian will be at the Marriage Supper of the Lamb, but there in varying capacities. And these last ones to know the joys of translation, so long walked unworthily as to almost miss all, yet, when they do make themselves ready by becoming bold and open "expecters" of their coming Lord, and make their garments correspondingly ready, Christ does not hesitate to place Himself in the place of "servant" to these the least of the brethren. "He shall gird Himself, and make them to sit down to meat, and will come forth and serve them"—and this plainly of the group whom the Spirit labels as having missed being in the company who are the Bride, and also who were not worthy to be at the marriage, but are the company for whom "He will return *from the wedding*" (Lk. 12:35-37). And while all the "left" Christians may hear and heed this final warning in which they are called upon to take their places openly as expecters of their Lord and make ready garments, yet the text may also imply that they do not all heed in the words "Blessed is he that watcheth and keepeth his garments, *lest he walk naked, and they see his shame.*"

Thus after the Rapture of the Bride (probably April 11, 1925), just a twelve months later it seems (Nisan 17th, 1926) is the rapture of an innumerable host—but because that host became bold and open "expecters" of their returning Lord and made ready their garments. If any Christian fails to come into these two attributes by that space, of twelve-month, he

has to wait through the sufferings and hardships of Tribulation till Nisan 17th, 1931 (probably), and by which date he must have met these two conditions. And this word just here, to help the multitude of left Christians to make ready in time for the second translation: *they will have to come out of the Catholic church system, if they are there; they will have to come to see as abominable those festivities of Christmas, of Easter, and many with which the Protestant Church is pregnant; they will have to part with Shriners' caps, scimiters, and Mohammedan imagery, with Masonry (derivable from Nimrod, the final Antichrist returned)*,—all of which we do not ask you to do without a showing forth of such separation from the Word of God, which, by His grace we shall do in the next presentation, "*Babylon, the Harlot.*" There by His unction and grace we shall show that Babylon is not the Catholic church, but that Babylon has swept away and won the entire Greek and Romish systems, that Babylon holds as her converts the entire heathen world (whether in high office in America, educated and "cultured," or in the jungles of Africa yet uncivilized), and that Babylon is much, alas our heart bleeds, Babylon is much of the Protestant system also! But this will become manifest as we consider the Word of God on the subject. "The entrance of Thy Words giveth light" (Psa. 119:130). Then it will be manifest that the whole educated and cultural (?) world is largely the building of Babylon; that the whole ignorant and illiterate world is largely the building of Babylon; that much of the Church world is largely the building of Babylon (the church visible); that Christ's question of Luke 18:8 is indicative of a painful situation at His return, "*Nevertheless, when the Son of man cometh shall He find faith on the earth?*" The reference here, probably, is not to personal faith, but to belief in the whole body of God's revealed Truth. Only those actively holding not only in theory but in practice the whole body of God's revealed Truth will

be raptured as the Bride of Christ—others, though redeemed, are in Babylon and will have to “come out of her.”

God grant us unction and understanding and wisdom for that presentation!

THE SEVENTH BOWL—“IT IS FINISHED”

The emptying of the seventh bowl upon the “air,” the most universal of the elements, indicating thereby the universality of this last stroke which does seem to touch and change everything, brings the proclamation from the Throne, “*It is done.*” Here is authority from the Throne itself the end is reached. When Christ gave up His life on the cross, He cried, “*It is finished!*” Then was finished the judgment for believers’ sins—in the cross of Christ. Now another judgment is finished: judgment on the earth at the return of Christ when He destroys sinners “out of the land” (Isa. 13:9). The judgment of those sinners comes a thousand years later, at the end of the millennium, but the purging of earth is completed when the judgment of this seventh bowl is finished.

“*And there were voices, and thunders, and lightnings,*” aerial convulsions, fulfilling what the prophets have spoken about the changing and folding up of the heavens (Psa. 102:25, 26; Isa. 51:6), the shaking of their powers (Matt. 24:29), the passing of them with a great noise and their dissolving with fire (II Pet. 3:10, 12).

“*And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great*” (16:18). So Isaiah tells of this time when the Lord will arise and “shake terribly the earth” (2:19, 21) and through Haggai the Lord declares, “Yet once, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations” (Hag. 2:3, 4). So severe, its effects, in part, are:

"And the great city was divided into three parts, and the cities of the nations fell." The great city here is Jerusalem as opposed to "the cities of the nations" or Gentiles. It is only partly destroyed, for God has partially claimed and possessed it (Rev. 11:1, 2). This is the time when Mount Olives is cleft from east to west, leaving a great valley between the two parts (Zech. 14:4). Zechariah also tells of a trichotomy of the land, in which two parts are cut off and die, and one part shall be left (Zech. 13:8, 9). Multitudes of the Jewish population doubtless perish in the catastrophe but there is provided a refuge for those who call on the Lord (Zech. 13:9; 14:5). But the rest of the world's cities fare worse: *"the cities of the nations FELL!"* Here are the skyscrapers of New York, London, Paris, and our own city of Dallas,—they all come tumbling down, though built of steel. They are an expression of Gentile pride, and now the Times of the Gentiles are fulfilled, and every vestige of their work of haughty forgetfulness of God is leveled in one sweep. How do the towering office buildings bear marks of reverence to God?—frequently they bear stone impressions of faces of heathen deities. Where is found a testimony unto the glory of God pervading the skyscraper hotel? The magnificent church edifice shows not forth the poverty or sacrifice of Him who had not where to lay His head,—but reflects the pomp and pride of this world, the god of whom is not Christ. Pride of life has built all the Gentile cities and all the edifices therein, and now they come down. "Except the Lord build the house, they labour in vain that built it: except the Lord keep the city, the watchmen waketh but in vain."

"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." The details of her judgment immediately follow in the next two chapters, and part of the nineteenth chapter. Here we have a summation pronouncement of all that is brought about by the seventh and last bowl of God's wrath,

just as in Rev. 11:15-19 we had an anticipatory summary announcement of the total effects of the seventh trumpet, the details of which we are not yet through with nor will we be through with till we have completed the nineteenth chapter.

“And every island fled away, and the mountains were not found” (16:20). As when a terrier takes a rat by the back of the neck and in one vigorous shaking breaks its bones to pieces, so God in one final quake moves every island and mountain of the old earth. He has promised “a new heaven and a new earth,”—and here it is brought in one stroke of His move. The arrangement of mountains, of islands, of coastlines, is what determines temperature, climate, rainfall, vegetation, and manner of life. In one stroke God changes the location and arrangement of everyone of these—it is between acts and the entire scenery of the preceding act is changed. No wonder the record follows. “And I saw a new heaven, and a new earth”—different climates everywhere, new coasts and continents, new islands, new ocean currents, yes “and a new sea,” a new creation. *“And by Him and for Him were all things created.”*

There is an accompanying hail, the average weight of each stone of which is “*a talent*.” The Jewish talent for silver-weight was 115 pounds, for weighing other things, 135 pounds; the Egyptian talent was about 86 pounds, the Grecian the same, while some say the Attic talent was about 56 pounds while that at Antioch was about 390 pounds. The mean of these, the best we can do in our calculations, is a weight equal to as much as a strong man can conveniently lift. Such weights falling from the heights of heaven will indeed wreck the structures of earth, whatever their manner of building.

The time of these things will not be preceding Armageddon—but at that time. When God comes forth at Armageddon He finds the kings and armies of the world encamped along a line of 160 miles distance. Here Christ crushes the

soldiery till there is a river of human blood 160 miles long and in depth to horses' bridles, and evidently at the same juncture, these world-wide calamities happen, the earthquake wrecking every Gentile structure, the hail, etc., etc. Antichrist and the False Prophet are not slain. This is because "it is appointed unto men *once* to die"—and they have died before, as Nimrod and Judas Iscariot, but they are returned either by bodily resurrection or by returning and taking possession of some living two men. These two, we have shown from Scriptural delineations, are the literal persons of Mustapha Kemal and Ismet Pasha, whom Christ "takes" and casts into "a lake of fire and brimstone" and Satan, back of it all, is chained in the bottomless pit. (Rev. 19:20.) "The Times of the Gentiles" are "fulfilled" (Lk. 21:24), a new Kingdom is set up, world wide and absolute, Jerusalem its capital, and a Jew as King and Lord of all, *Jesus of Nazareth returned!*

QUESTIONS

1. What is meant by "the Day of the Lord?" Cite Scriptures. Mark three in your own Bible. How is it ushered in? Cite Scripture.
2. How long will the Tribulation of the Age-End last? Give detail of Scriptural presentation.
3. How is "The Calendar for Tribulation Events" derived by this author? See Appendix.
4. Name the chief event of judgment under each of the first six bowls of God's wrath.
5. Are these judgments literal? To which do they belong, man's day or the day of the Lord?
6. What is the significance of the announcement of Rev. 16:15 at this juncture? What two requirements must be met for any translation? What is the probable date of each of the three Christian translations and resurrections which, taken together, will constitute the "first resurrection?"
7. Give the details of the seventh bowl.

XXV.

THE JUDGMENT OF BABYLON, THE GREAT HARLOT

Rev. 17:1-17.

The Two Women of the Apocalypse—Characteristics of the Great Harlot—the Seven Mountains as Seven Kingdoms—Babylon and the Apostasy—Babylonian Character of the Papal Church—Mother-and-Child Worship—Semiramis and Nimrod—the Protestant “Klan”—and Masonry—Concerning Christmas—and “Easter”—A Two-fold Giving of the Gospel—The Nature and Universality of the Apostasy—the Genesis of the Nimrod—Deception—A Call to Separation—The Fall of Babylon.

As we come to the seventeenth chapter of Revelation, we approach one of the most prominent of subjects in the realm of prophecy: *Babylon in Mystery*. It is a major theme in the Old Testament, cried against by all the prophets, and now, as we are devoting ourselves to the details of judgment in the Day of the Lord, we find Babylon occupies perhaps the chief place in all the wrath of God. By way of preface, note some preliminary observations that are at once apparent to all on the face of the text of this chapter.

PRELIMINARY OBSERVATIONS

First, I call your attention to “the two women” of the Bible, of the New Testament, of this closing book, generic as types: the pure woman, and the fallen woman; the first has but “one Lord,” the latter accepts and receives every lord. Or conceived of as territories, the one is absolutely limited in the admission to its confines, its extent being entered, appropriated, enjoyed and shared by but one, its one Lord; the

other is the dumping ground of all the filth of the earth. What a difference!

These two women are prominently seen in this closing book of the Bible: the first in the twelfth chapter, the fallen one in the chapter now under our consideration. Note their similarities and contrasts. Both Women are mothers; the first "brought forth a son who is to rule all nations;" the second is "mother of harlots and abominations of the earth." Both are splendidly dressed; one has the sun for her attire, heavenly array; the other is clothed with "purple and scarlet, and decked with gold and precious stones and pearls," all of which are of earth, earthy. Both are influential in position. The one has the moon, ruler of the night, under her feet; the other "hath rule over the kings of the earth." Both suffer. Against the first is the Dragon who persecutes and pursues and drives her, and wars with all her seed that he can find; against the second, finally the kings of the earth turn in their anger as they at last realize their deception. Both have a large place in the history of this world. But have we not by now discovered the key secret to the interpretation of who or what is Babylon, the second woman? *The second woman is just the opposite of the first.* Whatever we found the woman of Revelation Twelve to be, the woman of this chapter is the opposite. See how it holds in every phase of presentation. The one is a pure woman, the other is a harlot. The first is hated by the powers of earth, the second is loved, flattered, and caressed by the powers on earth. Where one has sway, it is heavenly; where the other dwells, it is a "wilderness." The one produces masculine nobility which is ultimately caught up to God and His throne; the other produces effeminate impurity which at last is cast down to hell. The one is sustained by celestial wings; the other is carried along by the Beast with the seven heads and ten horns. The one has a crown of twelve stars; the other has on her forehead names of blasphemy. The one finally comes out in a heavenly city,

the New Jerusalem; the other finally makes her chief center in an earthly city of this world's admiration which suddenly goes down under the wrath of God and becomes the habitation of "every foul spirit." Surely by now from Scriptural presentation only, it is apparent to all who read this presentation that the woman of Revelation Seventeen is the opposite of the Woman of Revelation Twelve. But the Sun-clad Woman we have found to be symbol of the true church visible; a typical presentation of all the faithful. Then this second Woman is symbol of the apostate, and of all the faithless, which means the faithless in churches and out of churches, among professing Christians and among those who never heard of Christ. Every person is of one of these two groups. There is no compromise. Christ has declared "He that is not for Me is against Me." And as the Woman of Revelation Twelve is symbol of the Faithful, the Woman of Revelation Seventeen is symbol of all the Faithless.

Note the characteristics of this second woman that are evident even on superficial notice of her character as here given.

First, her most outstanding feature is her *harlotry*. This is both spiritual and literal. But spiritual harlotry ever precedes physical harlotry. As long as one is right in relation to God, he or she cannot be wrong in relation to men. Thus it comes that, in Scripture, harlotry is ever the great symbol for impurity of soul, for debauched worship, for idolatry. And what is harlotry but *wrong* connections, not connections that are right and proper and God-given? So every soul is to have Jesus Christ as its only Lord and master; therefore when a soul is aligned with another, it is in harlotry, in *whoredom*. When a people worship for God what is not God, Scriptures call it whoredom, adultery, fornication. See Jer. 3:6, 8, 9; Ezek. 16:32; Hos. 1 and 2; Rev. 2:22. The disregarding of God's laws results in dishonor of the marriage institution, given of God. Accordingly all false spiritual

alignment is ever attended with impurity both spiritual and literal.

Second, she is called the "*mother of harlots and abominations of the earth.*" Then Babylon is not the Catholic Church alone. There are abominations outside of both Protestantism and Catholicism. This Babylon is mother of all the impurity in the Catholic church, all the impurity intermingled with Protestantism, and then mother of every abomination outside of these realms. It goes back to the beginning of our world, all of which is sprung from the one man, Noah. We will find its beginning back close to his day, soon after people multiplied enough to be numerous again.

Third. This Woman in Mystery is labeled in the forehead, "Babylon." We meet Babylon or Babel at the outset of the present-day world. Noah and his sons were righteous or else they would not have escaped the flood. Where did rebellion against God re-enter the world that is descended from Noah? Genesis 10 and 11 tell the story, the beginning of the kingdom of Nimrod, grandson of Ham, at Babel, in the land of Shinar. All subsequent harlotry, spiritual and literal, come from thence. The Bible says under him, Nimrod, they took a "name," a *Sem, a token or a mark* (Cp. Jer. 13:11; 33:9; Ezek. 39:13, etc.). Against God he organized a band which has covered the world, which still retains the marks of organizations, worship, and thought that he originated, or Satan through him. And out of this system must every one come in order to be translated at the coming of Christ, if one is living among men at that day. And how fitting it is that as all the apostasy in the world today was sent out from Babylon, that Babylon is to be remade the world's center for final judgment where apostasy entered, and that he, Nimrod, the person Satan used to initiate the apostasy of today, should be returned personally and literally as the final Antichrist to be crushed by the returning Lord. But

the presentation of this we shall have under the heading of the Apostasy.

Fourth. "*The inhabitants of the earth were made drunk from the wine of her fornication.*" This shows the whole earth has gone the way of this Babylon.

Fifth. This Babylon is "*Drunken with the blood of the martyrs or witnesses of Jesus.*" The latter takes in Christian martyrs, the former martyrs for righteousness' sake before the first advent of Christ.

Sixth. She sits upon "*many waters*" which the angel says "*are peoples, and multitudes, and nations and tongues.*" Note the universality here of peoples and ages.

Finally, John sees this Babylon seated upon the Beast, full of names of blasphemy, having seven heads and ten horns. "The seven heads are seven mountains, where the Woman sitteth upon them, and are seven kings." These last are the words that have caused so many commentators to label Babylon as Rome, the "seven mountains" on which she sits. They make much of Rome's being built on seven hills. But, in the first place, the hills of Rome are not "mountains." Next, "mountains" are frequently *Biblical symbols of kingdoms*. When David says (Psa. 30:7), "Lord, by Thy Favor thou hast made *my mountain* to stand strong"—he referred to his kingdom which almighty God conceived and established for him. Through the prophet Jeremiah, God declares "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion. . . Behold. I am against thee, O destroying mountain, saith the Lord" (Jer. 51:24-25). Here God calls the kingdom of Babylon a *mountain*. When Christ comes and sets up His own *Kingdom* which fills the earth, it is represented as His mountain's filling the earth (Dan. 2:35). That "mountains" in this chapter means kings with their kingdoms is given specifically. Of these seven kingdoms, the interpreting angel tells John

"five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev. 17:10). What five great kingdoms had fallen before John's day? Assyria, Babylonia, Medo-Persia, Egypt, and Greece. Rome was the kingdom that made and yet makes (in its varying forms of division) the sixth kingdom. The seventh that follows is the federation of these divided kingdoms of the old Roman Empire by tight alliance: Britain, France, Spain, Italy, Austria, Greece, Balkan Confederation, Turkey, Syria, and Egypt. This federation will continue "a short space" for the beast becomes head not only of it, but in his reign takes in "all kindreds and tongues and nations" (Rev. 13:7) as the eighth kingdom. On these from first to last, apostasy has ridden. Men talk of Christian nations. There is no such thing nor will there be till Christ and His Saints take rule over them. And while Christ commands His disciples to preach to all nations, it is only as a "witness" and they as a whole have ever been the persecutors of His humble followers. On this politico-religious system of Antichrist the lust of the flesh and the pride of life will also be enthroned, as in preceding times. "Government is indeed a thing of God, instituted for human good, necessary to man, and invested with rights from the eternal throne: but Satan has ever known too well how to pervert it to his own base ends. And so the mountains of worldly power have ever served him as grand homes for his adulterous Bride."

Thus three great facts do we get at once from a surface survey of this chapter: First, that the Woman of Revelation Seventeen represents just the opposite of what is presented by the Woman of Revelation Twelve, and is therefore a symbolical presentation of all the faithless, of all the apostate; Second, that this universal apostasy in some way relates back to ancient Babylon for its source, which through its doctrine of mystery yet holds the world in its grip; and Third, that a grand climax of the Babylon regime is reached under the

final Antichrist. Let us now turn our attention to the major subject.

BABYLON AND THE APOSTASY

I. Babylonian Character of the Papal Church.

To see the Babylonian character of the Papal church, the first point to which I call attention is the character of MYSTERY which attaches alike to the modern Roman and the ancient Babylonian system. The gigantic system of corruption and idolatry described in this passage under the emblem of a woman with a "GOLDEN CUP IN HER HAND" (Rev. 17:4), "making all nations DRUNK with the wine of her fornication" (Rev. 17:2; 18:3), is divinely called "MYSTERY, Babylon the Great" (Rev. 17:5). Paul in II Thess. 2:7 described a "MYSTERY of iniquity" as already attacking the Christian churches. As the system here described is equally and prominently labelled "MYSTERY," it may be presumed both passages refer to the same system. But the New Testament language naturally leads us back to the Babylon of the old world. And of that Babylon, God, through Jeremiah (51:7) thus spake in denouncing its doom: "Babylon hath been a GOLDEN CUP in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Why the similarity of language in regard to the two systems? Is it not that they stand related as type and antitype?

Now as the Babylon of the Apocalypse is characterized by the name of "MYSTERY," so the grand distinguishing feature of the ancient Babylonian system was the Chaldean "Mysteries," that formed so essential a part of that system. To these Mysteries the prophet of God distinctly, though symbolically, alludes when he speaks of Babylon as a "golden CUP." To drink of "mysterious beverages," says Salverte (*Des Sciences Occultes*, p. 259), was indispensable on the

part of all those who sought initiation in these Mysteries. These "mysterious beverages" were composed of *wine*, honey, water and flour (Gebelin, *Monde Primitif*, vol. 4, p. 319). They were always of an intoxicating nature, and till the aspirants had come under their power, till understanding had been dimmed and passions excited by the medicated draught, they were not prepared for what they were either to hear or see. If it be inquired, what was the purpose of Mysteries, it will be found there was a wonderful analogy between them and the "Mystery of iniquity" which is embodied in the Church of Rome. Their chief object was to introduce privately and by little, under the seal of secrecy and the sanction of oath, what it would not have been safe at all openly and at once to set forth. The *time* at which they were introduced proves this must have been the case. *The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood and who is known to have impressed upon them the image of her own depraved mind.* That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshipped as *Rhea* (*Chronicon Paschale*, vol. 1, p. 65), the great "MOTHER" of the gods (*Hesiod, Theogonia*, v. 453, p. 36) with such atrocious rites as identified her with *Venus* the mother of all impurity, and raised the city where she had reigned to eminence among the nations as the grand seat at once of idolatry and consecrated prostitution. Thus was this Chaldean queen a fit type of the "Woman" in the Apocalypse with the golden cup in hand, and the name on her forehead, "Mystery, Babylon the Great, Mother of harlots and abominations of the earth." *The Apocalyptic emblem of the Harlot woman with cup in hand was even embodied in symbols of idoltry derived from ancient Babylon, as they were exhibited in Greece; for thus the Greek Venus was originally rep-*

resented (Herodotus, *Historia*, Bk. 1, cap. 199, p. 92, and others) and it is singular that in our own day and so far as appears for the first time the Roman Church has actually taken this very symbol as her own chosen emblem (medal struck in 1825 bearing image of Pope Leo XII on one side and on the other the Church of Rome symbolized as a "Woman" with a cross in her left hand and a cup in her right with the legend around her, "*Sedet super universum*," "*The whole world is her seat*." Now for the period when Semiramis lived,* it would have been dangerous to have openly introduced licentiousness. The purpose of the licentious Mysteries of Babylon was to bind all mankind to a priesthood dependent entirely on Babylon. All knowledge, sacred and profane, came to be monopolized by the priesthood who dealt it out to those initiated into the Mysteries as they saw fit. Thus the people, wherever the Babylonian system spread, were bound to the priests: they were the only depositories of knowledge by which the rites of the Mysteries could be had. How like the Roman church, here, who teach the people their priests only have the true depositories of the mysteries of true religion, and without their service their souls are lost forever! Thus the people everywhere who come under this system are bound to distant Rome in a literal rule.

But the clerical power reached its climax in the introduction of the confessional. But this too was borrowed from Babylon. The Romish confessional is not like that of James 5:16, confessing *one to another*, but is patterned exactly after Babylon from whence they take pattern. The strictness of the inquiries in the Pagan confessional is implied in certain licentious poems of Propertius, Tibullus, and Juvenal. Wil-

*According to Gen. 11:10, 11, Shem lived 502 years after the flood and according to the same chapter until about one hundred years after the birth of Abraham, whose life was overlapped by nine years of Nimrod's reign but Semiramis, his queen, survived him and reigned forty years more.

kinson, in his chapter on "Private Fasts and Penance" has classical quotations which clearly prove *whence* Popery derived the kind of questions which have stamped that character of obscenity on its confessional, as exhibited in the notorious pages of Peter Dens. Without such confession in the Church of Rome, there can be no admission to the Sacraments, just as in the days of Paganism there was no admission to the Mysteries without confession. While the pretense for such confession is the cleansing of the soul, it binds men in abject subjection to the priesthood who, in secret and solitude, learn the every feeling, secret fault, shortcoming and sin, of the person who is thus in his power ever afterwards. Thus the Babylonian nature of the Papal church is seen in its element of Mystery, its "Woman", and its "cup", its claim to exclusive monopoly to the way of salvation which if not gone through with according to their direction behind their walls one is lost, and in the confessional, *every element of which was developed in the Mysteries of Babylon*—as a religion—before the birth of Christ, and by *Nimrod and his abandoned Queen, Semiramis!*

Moreover this Mystery of iniquity was world-wide before the Christian era began. Any one at all acquainted with the literature of Greece, Egypt, Phenicia, or Rome, is aware of the place the "Mysteries" occupied in these countries. Layard, Bunsen and other authorities say the Egyptians and Greeks derived their arithmetic and astronomy from Chaldea. Seeing these in Chaldea were sacred sciences, and monopolized by the priests, that is sufficient evidence that they must have derived their religion from the same quarter. The identity of many of the doctrines of Assyria and Egypt is alluded to by Porphyry and Clemens. Macrobius shows that the distinguishing features of Phenician idolatry—which infected Israel—were imported from Assyria which, in classic writers, included Babylonia.

II. MOTHER-AND-CHILD WORSHIP

While symbols, idols, legends, are to be found in every land of a Triune Supreme God which lands are far removed from Israel or any influence from Israel;* and as there is a decided kinship in the name assigned the supreme God in many lands;† and while His attributes are so clearly set forth as to show that all nations had at one time true knowledge of the true God and the true way‡—as we would naturally expect to be the case if all men were descended from Noah as the Bible says and so great a catastrophe as the flood occurred on account of iniquity—yet, among all these nations that Supreme One is practically overlooked, though the first person in the God-head. Though Brahma according to the sacred books is the first person of the Hindoo Triad and the religion of Hindostan is called by his name yet he is never worshipped and there is scarcely a temple now existing to his honor. So also in those countries of Papal dominion all appearance of worshipping the King Eternal and Invisible is almost extinct while the *Mother and Child are the grand objects of worship. Exactly so in this respect was it with ancient Babylon where in their popular religion, the supreme worship was a Goddess Mother and Child (long before the birth of Christ) who in pictures and images were represented as an infant or child in his mother's arms.* From Babylon, this worship

*Witness the Trinitarians of Madrid with image of the Triune God with three heads on one body; Mr. Layard shows Babylonian image of a body with three heads but whose lower body is feathers as the tail of a dove; another such divinity was worshipped among the Siberians,—and all far removed from Israel: Spain, Babylon, Siberia, and long before the days of Rome.

†Supreme God of India, *Brahm*, is same as the Hebrew *Rahm* with the digamma affixed, while the Turks apply the title *Er-Raham* to the Supreme One.

‡The Indians say of Brahm, “he created all things” and “from His mouth.”

of Mother and Child spread to the ends of the earth. In *Egypt*, the mother and the child were worshipped under the names of *Isis and Osiris* or, alone, the child is called *Horus*. In *India*, their names are *Isi and Iswara* (though Iswara is the husband of Isi, he is represented as a child in her arms); in *Asia*, as *Cybele and Deoius*; in *Pagan Rome*, as *Fortuna and Jupiter-puer*; in *Greece*, as *Ceres*, the great Mother, *with babe in arms* or as *Irene*, goddess of Peace, with the boy *Plutus* in her arms; and even in *Thibet*, in *China*, and *Japan*, the Jesuit missionaries were astonished to find the counterpart of Madonna* and her child as devoutly worshipped as in Papal Rome itself; *Shing Moo* or *Ma Tsoopo*, the Holy Mother in China, is represented with child in arms, and a glory around her, exactly as if a Roman Catholic artist had been employed to set her up.

THE ORIGINAL OF THE CHILD

The original of the mother, so widely worshipped, there is reason to believe, was Semiramis, already referred to, who it is well known, was worshipped by the Babylonians and other eastern nations, and that under the name of Rhea, the "Goddess Mother."

It is from the son, however, that she derived all her glory and claims to deification that she later came into. That son, though represented as a child in his mother's arms, was a person of great stature and immense bodily powers, as well as most fascinating manners. In Scripture he is referred to as Tammuz (Ezek. 8:14) but is commonly known among classical writers as Bacchus, "The Lamented One" (from

*The name by which the Italians call the Virgin is just the translation of the title of the Babylonian goddess: *Baal* or *Belus*, male, and *Baalti* or *Beltis*, feminine. The equivalent of *Baalti*, "*My Lady*," in Latin, "*Mea Domina*" corrupted in Italian into "*Madonna*." Greek, is *Athan*, or *Athana*, or *Athena*

Bakhah, "to weep" or "Lament." Among the Phenicians, says Hesychius, "Bacchos means weeping," as the women wept for Tammuz). The lamented one, adored as a child, in fact seems to have been the *husband* of Semiramis, named *Ninus* in classical literature, literally signifying "the son," who is known now to be none other than NIMROD, son of Cush. And just here, because Cush was also a mighty leader in the rebellion at Babel, but his son Nimrod took it up and surpassed him, which latter was also husband of Semiramis is why this presentation came to be made of Nimrod as "the son" rebel as distinguished from the father rebel. And on analysis, every pagan god, classical or otherwise, relates right back to one of these three: Cush, or Nimrod, or (if female), Semiramis. (See "The Two Babylons," by Alexander Hislop, S. W. Partridge & Co., 9, Paternoster Row, London, in which work 146 pages are given to this one phase of the subject). For instance, Cush, as the son of Ham, was Her-mes or Mercury; for Hermes is just an Egyptian synonym for "the son of Ham."

We are in such a rich field of research just now, it is hard to choose to leave out at all. But permit us to give the detail of this one other "god" and "goddess." In Dan. 11:38 we read of a god called *Ala mahozim*, i. e., the "god of fortifications.." Who this is commentators have been at a loss to know. In records of antiquity the existence of any *god* of fortifications has been commonly overlooked. But of the *goddess* of fortifications every one knows there is amplest evidence. That goddess is Cybele, who is universally represented with a mural or turreted crown, or with a fortification on her head. Why was Rhea or Cybele thus represented? Ovid asks the question and answers it himself: he says the reason why Cybele wore a crown of towers was "because she first erected them in cities" (Ovid, Opera, vol. 3; Fasti, 4:219-221). The first city in the world after the flood (from whence the commencement of this world, descended in its entirety

from Noah, was often dated) that had towers and encompassing walls, was Babylon; and Ovid himself tells us that it was Semiramis, the first queen of that city, who was believed to have "surrounded Babylon with a wall of brick." "Semiramis, then, the first deified queen of that city and tower whose top was intended to reach heaven, must have been the prototype of the goddess who *"first made towers in cities."* When we look at the Ephesian Diana, the evidence is to the same effect. Diana was depicted as a Virgin, and yet as the Mother of the gods, and as the Mother of the gods, she wore a turreted crown, such as no one can contemplate without being reminded of the tower of Babylon. Layard (Nineveh and Its Remains, vol. 2, p. 480, Note) shows that this tower-bearing Diana is expressly identified with Semiramis. And it is against the worship of this Diana (Semiramis) that Paul was brought directly at Ephesus which Diana (Semiramis) Acts 19:27 says Asia "and the world worshippeth," and the citizens "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians" (Acts 19:34). Having ascertained one of the characters in which the deified *wife* was worshipped, we may from that conclude what was the corresponding character in which the deified *husband* was worshipped. Layard distinctly indicates his belief that Rhea or Cybele, the "tower-crowned goddess" was just the female counterpart of "the deity presiding over bulwarks or fortresses;" Scattered notices of antiquity say that the husband of Rhea, the "tower-bearing goddess," was Kronos or Saturn; and that Kronos was Ninus, the first king of the Babylonians; but further that Kronos was king of the Cyclops, *who derived their name from him*, and that it was synonymous with "inventers of tower-build-

ing.”* Thus the King of the Cyclops, “the inventors of tower-building,” occupied a position exactly correspondent to that of Rhea, who “first erected (towers) in cities.” If therefore the *wife* of Kronos, Rhea, was the *goddess* of fortifications, Kronos or Saturn, the *husband* of Rhea that is Ninus or Nimrod, the first king of Babylon, must have been Alamahozim “the god of fortifications.”

And yet more modern “Christian” organizations are wrapped up in this Babylon now about to come to the full in the day when “iniquity shall come to the full.” It is admitted that the secret system of Free Masonry was originally founded on the Mysteries of the Egyptian Isis the goddess-mother, or wife of Osiris. What could have led to the union of a Masonic body with these Mysteries, had they not had particular reference to architecture, and had the god who was worshipped in them not been celebrated for his success in perfecting the arts of fortification and building? Considering the relation in which we have already seen Egypt stood to Babylon, who would naturally be looked up to there as the great patron of the Masonic art? The strong presumption is Nimrod must have been the man. He was the first who gained fame in this way. As the child of the Babylonian goddess-mother, he was worshipped, as we have seen, in the character of Alamahozin, “The god of fortifications.” Osiris, in like manner, the child of the Egyptian Madonna was equally celebrated as “the strong chief of the buildings.” (Bunsen, vol. 1, p. 425). But we have noticed the fact that Nimrod, as the son of Cush, was a negro. Now there was a tradition in Egypt, recorded by Plutarch, that “Osiris was *black*” (Plutarch, *De Isid, et*

*And now there sweeps American Protestants an organization whose head is “the Imperial Wizard,” whose officers are *Dragons* and *Cyclops*, and whose dress is the mask. EACH ONE OF THESE DETAILS IS A SEPARATE MARK AS TO THE SURE CHARACTER OF THE SYSTEM. Is, according to their own statement, their head the “Imperial Wizard?”. Wizard means “male witch”

Os., vol. 2, p. 359), which in a land where the general complexion was dusky, must have implied something more than ordinary in its darkness. This negro-featured Osiris is clothed from head to foot in a spotted dress the upper part being a leopard's skin, the under part also being spotted to correspond with it. Now the name Nimrod signifies "The subduer of the leopard." And it is now known as Nimrod gained fame as the subduer of the horse (and as such is worshipped as Centaur, the god with a horse's body and man's head), and so making use of it in the chase, so his fame as a huntsman rested mainly on this, that he found out the art of making use of it in hunting the other wild beasts. (To this day there are found coins struck in Babylon of the Centaur, Nimrod, and his queen, Semiramis. The Centaur is found in the Zodiac, the antiquity goes up to a high period, and which had its origin in Babylon). All this to prove that the Egyptian Isis and Osiris, the former the goddess-mother on whose Mysteries the secret system of Free Masonry is admittedly originally founded. Thus they have a tie to that Nimrod, introducer of all Apostasy—as a foundation source. And does not just this explain, again, as did the details of the modern Protestant "Klan," from what source the impelling power back of the organization comes? It is the Mason

and witch means "*one in colleague with the devil.*" Are their officers Dragons and Cyclops? Rev. 12:9 tells us the Dragon is the old Serpent, the Devil, Satan. And now we learn "Cyclop," "inventor of towers" is derived from him who was builder of the tower that God forbade, the introducer of all apostasy into the present world. And the Bible tells us there is one mask-er, one who tries to hide his real identity—that old Deceiver, a liar from the beginning, even Satan. Thus this present-day Christian (?) organization, composed only of "Protesants" in membership, is identified from head to foot, as BABYLON—which Catholicism is also—and to-morrow judgment starts on the whole system, and it will be simply Babylon killing Babylon!

"COME OUT OF HER MY PEOPLE!"—Rev. 18:4.

who now dresses in costume and parades before all, as a descendant of this Apostate Nimrod, who even now returns as the final and consummate Antichrist. "The Shriner"—one of the manifestations of the Masonic order—wears the "Fez" which is a relic of the headgear of Diana, the builder of the tower of Babel, thus wearing on his head a miniature of that tower which God cursed. Yea, he calls himself "A Shriner", one who worships at a shrine. But God is never worshipped at shrines. Shrines are altars to false gods, and this fellow, not realizing the meaning of the word and apparel which he dons, labels himself! And who does he worship at his "shrine"? No doubt a "son", whom he claims is Jesus, but which, if he will trace back the meaning of the apostasy, he will find to be none other than Nimrod, the son of Cush, who from hundreds of years before the birth of Christ has been passing himself off as Christ, and whom God, presently, permits to return bodily, to receive in person the worship the whole world has for these centuries been giving him!

There are real Christians, real children of God, in this system of Masonry. But this system is Babylon and God calls, "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES!" Rev. 18:4*

Truly indeed, "the inhabitants of the earth have been made drunk with the wine of Babylon's fornication" (Rev. 17:2)!

III. CONCERNING CHRISTMAS, EASTER, ETC.

And yet, we have not finished even a sketch of the extent of this apostasy. We find at least once a year, there is a season in which churches (!), Romanists and pagans who never heard of Christ, pay reverential but lustful tribute

*See Appendix VIII. for further positive proof of the Masonic-Nimrod-Babylonian-Apostate kingship,

to this false "son of God," and at the same time of the year. I refer to Christmas. But, you ask, how is the Christian observance of Christmas lustful? Is not the prevailing spirit of this festivity rollicking, eating, and drinking? Is it not the custom to "stuff" through the whole season, and when you are totally filled yet to keep you eating it is "But you must take this—it is of a different flavor" and then another filling, and yet no stopping! Really, in your heart, have you never questioned how is it, if this is connected with Christ, it has a spirit through the entire of it THAT NOT ONCE DO YOU FIND IN THE BIBLE AS BEING CHRIST'S? Rolling, revelling in gifts (He had not where to lay His head), eating and drinking unto being overcome? How we wish we could reproduce in full the twenty-page presentation made by Hislop in "*The Two Babylons*." But to put the heart of the message in one paragraph, leaving you to go to that work for detail proofs, God give us unction as we proceed:

There is not a word in Scriptures about the day or time of year when Christ was born: but there is much there to show positively that it was not December the 25th! *Argument One*. At the time of Christ's birth, shepherds were watching their flocks in the open fields, and while the climate of Palestine is not so severe as in some other countries, the cold of the night from December to February inclusive is very piercing, and it was not the custom of shepherds to watch flocks in open fields later than October. (See Lon. Tr. Society's Commentary, vol. 1, p. 472; Alford's Greek Test., vol. 1, p. 412; Greswell, Dissert, XII, pp. 381-437, vol. 1; Gill in his commentary, Maimonides, in Misn. Betza cap. 5, sect. 7; Kitto's Illus. Com., vol. 1, p. 398, besides Barnes, Doddridge, Lightfoot Scaliger, and Jennings in his "Jewish Antiquities" and all authorities). The Bible itself—Christ—testifies that the winters of Palestine are bad, for Christ telling of the time when Israel would have to flee from the Holy City, says, "Pray that your flight be not in the winter!" If winter in

the Holy Land on the authority of Christ was a bad time to flee in, it was a bad time for shepherds to lie in the field. *Now Argument Two*: This very identical date, December 25th, (with Mother night as December 24th) was observed as the birthday of son of Isis, Nimrod, in Egypt, in Babylon, among Pagan Anglo-Saxons, among the Sabeans of Arabia, and other far-removed countries prior to the birth of Jesus at Bethlehem. (Wilkinson's Egyptians, vol. 4, p. 405; Plutarch, De Iside, vol. 2, p. 377, B; Mallet, vol. 1, p. 130; Sharon Turner's, Anglo-Saxons vol. 1 p. 219; Salverte, Des Sciences Occultes, p. 491; Stanley, p. 1066, col. 1; and many other authorities.) In Isa. 65:11, God says, "But ye are they that forsake my holy mountain, that prepare a table for Gad, and that furnish the drink offering unto Meni." In the A. V. "Gad," is rendered "that troop" and "*Meni*," "that number;" but most learned authorities admit that is incorrect, that these are proper names; Gad means to *assault*, signifying the war-god, and Meni means "the numberer," who is said to have first discovered numbers and the art of reckoning, geometry, and astronomy, Nimrod. And when this one returns he is going to compell peoples to take a "number" or die (Rev. 13:16-18). Thus God has already condemned setting a table, eating and drinking in honor of that Impostor, born eve of December 25th (24th), whether you call him the true god or not. God in His Bible says He is against it—and such as do "forsake" Him. *Argument Three*: But if it be objected, we know it is not Jesus' birthday, but let us observe *some* day, be it answered that it would be the same if set on any other day, God condemns eating or setting tables to commemorate Him except the broken bread, the wine, of the Lord's supper. "THIS DO IN REMEMBRANCE OF ME"—is expressly the only kind of eating to celebrate Him. All other, whatever the day, celebrates Nimrod, the false Christ—and so far heathendom and Christendom observe the same day that heathens had observed centuries before Jesus was born

at Bethlehem. *Argument Four*: The apostles and early Christians observed no such season any time of the year. Tertullian, writing about 230 A. D., *lamented* that Christians were beginning to accept the *Brumalia* and *Matronalia*, "gifts are carried to and fro, new year's day presents are made with din, sports and banquets are celebrated with uproar; oh how much more faithful are the heathen to *their religion*, who take special care to adopt no solemnity from the Christians." (Tertullian, *De Idolatria*, c. 14, vol. 1, p. 682). Thus Christians long after the apostles and the New Testament, began to observe the "*Brumalia*" but to change the name and say they do it in honor of the *real* Son of God but they retain the spirit of the other fellow, the Imposter. THIS GOD FORBIDS, whatever the time of year.

Eat nothing in honor of the true God, except the Memorial Supper He instituted, which 1 Cor. 11 tells us is never to be a meal.

HEATHEN CHARACTER OF "OUR" CHRISTMAS

This season observed (Christmas-New Year) to this day, in Scotland is sometimes yet called *Hogmanay*. Jamieson's *Scottish Dictionary*, *sub voce*, says it is of Chaldee derivation. Now "Hog-Manai" in Chaldee signifies "The feast of the Numberer," in other words this Imposter. PAGAN ROME observed the same season, and as regulated by Caligula, it lasted five days which were given over to *drunkenness* and revelry. The slaves for those five days were liberated, and one of them ruled his master's house as "Zoganes," meaning "The Man of sport and Wantonness," relics of which are seen in English customs to this day in the "Lord of Misrule" and the wassailing bowl (see Irving's, Christmas, etc.). Had we had more space, under the working out of the symbols of Nimrod, Cush, and Semiramis, we would have seen how the Tree or Branch came to typify this Imposter. The burning of the Yule Log typifies his death

(he was slain by Shem, son of Noah, see Appendix) and the Christmas tree typifies his revivifying, and was observed before Christ was born. The Christmas tree is described as a common thing in Jeremiah's day—and condemned, long before Christ:

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold,"—there is the decorating of it,—“they fasten it with nails and with hammers, that it move not.”—There is the fastening it to the floor. “They are as upright as the palm, but speak not: they must needs be borne, because they cannot go. . . . But they are altogether brutish and foolish: the stock is a doctrine of vanities. Silver spread into plates is brought . . . and gold . . . blue and purple clothing” there are the gifts. Jer. 10:3-9.

Then immediately the Prophet says, “The Lord is the true God, He is the living God”—as if this Christmas tree manifestation is tied up with a false god, as we now see it is! How great the apostasy!

EASTER

Easter, surely, you would think had to do with the Lord—the time of its observance is about the Passover Season and it is Biblically known that Christ was crucified on Passover Day and on the third day He rose. But, no, not Christian at all. It was not instituted into churches until centuries after the beginning of the Christian era, but was observed (see the abundance of infallible proof given by Hislop in “The Two Babylons”) by pagans long before the birth of Christ, at the very season of the year as now observed by “churches,” a celebration of *Astarte*, one of the titles of Beltis, the queen of heaven, whom Layard says was also called *Ishtar*, whence our “*Easter*.” It began with a solemn fast of forty days (such as the church would observe as “Lent,”) self-denial that you might give what you deny yourself of to God, is the claim,” but was a celebration of “the rape of

Proserpine" in which it culminated, a period of most unbridled lust after the forty days of enforced abstinence in preparation therefor!

But surely, one may exclaim, not these meanings to our holy services! Beloved, here is the "mystery" part of the iniquity: they have double meanings; one for the uninitiate, and another for the initiated. You do not know what all goes on behind those walls, right while you are observing the same mysteries, in another form, in the same building. You thought it was a denial to give to God, and others who taught you this abominable system are denying for altogether other purposes. This is what Rom. 1:18 means: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness.*" These are truths: self-denial to give to God; there is a "son" whom we worship, etc., and Satan hath taken all these truths and counterfeited them, and made of the system a grand regime that encircles the world and "all the inhabitants of the earth are drunk thereon" (Rev. 17:2) with the result "the whole world lieth in the lap of the Evil one."

IV. HOW IT STARTED—A DOUBLE GIVING OF THE GOSPEL TO THE WORLD

Until a few months ago, I thought of the "Apostasy" the Bible speaks so much about as being only a church affair, for it means a "falling away" from the faith and one must have had or professed the faith at sometime to go away from it. Thus I thought it was limited only to church members, real or professing. Perhaps you, too, have heretofore, thought so. But we now see our error. While it is a departing from the faith, we failed to note that the Bible teaches there has been a double giving of the Gospel to the World. Heb. 1:1, 2: "God, who at sundry times and in divers man-

ners spake in time past unto the fathers by the prophets"—there is one giving of the whole Gospel story,—“hath in these last days spoken unto us by the Son”—a second giving of the Gospel. Now while this last and second and more clear giving of the Gospel has not perhaps gotten to every one, for it depends upon our going “into all the world” and making it known, yet, the entire world has already heard every one of the truths the second proclamation would take them, but there has been a “falling away” therefrom, and we need to take this second proclamation, “spoken unto us by His son.” But this world began only with Noah’s family, every one of them righteous, or they would not have escaped the flood. They told to their children what God had told to the world when it started before: that since sin had entered, a Redeemer would have to be found; that that redeemer, would come, born of woman, a “son;” and that He would crush the serpent’s head, but the serpent would “bruise” him temporarily—it would cost His life. Gen. 3:15. And thus all nations have something of this gospel, though they have “fallen away,” become so “apostate” that they only “hold the truth in unrighteousness” against such is “the wrath of God.” Rom. 1:19. Perverted truth is not truth. Hence God’s wrath. But “in divers manners . . . at sundry times . . . God spake in time past.” How did Abel know to offer a “lamb,” and to “sacrifice” it? God evidently unfolded the whole Gospel story. And knowing there would come one “born of woman,” a man as to form, appearance, etc., as that Savior; and that yet it would cost Him His life, see now how Satan slipped in first with the deception of Nimrod.

1. By setting up as *king*, Nimrod invaded the patriarchal order, and abridged the liberties of mankind, yet he was held by many to have conferred benefits upon them which amply indemnified them for loss of their liberties, and covered him with glory and renown.

2. By the time he appeared, wild beasts of the forests multiplying more rapidly than the human race, must have committed great depredations on the scattered and straggling populations of the earth, and must have inspired great terror into the minds of men. God told Israel concerning the Canaanites, "I will not drive them out before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased." In the day of Nimrod, people knew not at what time beasts would take a child from them, spring in on their sleep,—there were not modern day protections. Therefore to have brought them into submission before man, as he is represented as doing, brought him renown as a 'mighty hunter.'

3. Further, he "assembled" peoples and built cities the first of which was Babel, and walled them about. This brought gracious protection from beasts. He became known as "Deliverer."

4. But biggest reason of all yet: while being described as the first mortal that reigned, the first that offered idolatrous sacrifices, the first that gathered mankind into communities, he is also called "Phoroneus"—meaning "The Apostate." This name, no doubt, was given by the uninfected portion of Noah's sons, but it has another meaning—"to set free," and therefore his own followers adopted it, gloried in the great Apostate from the primeval faith, and saw in it the meaning of "Emancipator."

All tradition from the earliest time, bears testimony to the apostasy of Nimrod, to his success in leading men away from the patriarchal faith, delivering their minds from that awe of God and fear of the judgments of heaven that must have rested on them while yet the memory of the flood was recent. And, according to all principles of depraved humanity, this, too, no doubt, was one grand element in his fame: for men will readily rally round any one who can give the least appearance of plausibility to any doctrine which will teach that they can be assured of happiness and heaven at last, though their hearts and natures are unchanged, and though they live without God in the world. To quote the presentation of Hislop, on this point:

"How great was the boon conferred by Nimrod on the human race, in the estimation of ungodly men, by emancipating them from the impressions of true religion, and putting the authority of heaven to a distance from them, we find most vividly described in a Polynesian tradition, that carries its own evidence with it. John Williams, the well-known missionary, tells us that, according to one of the ancient traditions of the islanders of the South Sea, 'The heavens were originally so close to the earth that men could not walk, but were compelled to crawl' under them. 'This was found a very serious evil; but at length, an individual conceived the sublime idea of elevating the heavens to a more convenient height. For this purpose he put forth his utmost energy, and by the first effort raised them to the top of a tender plant called *teve*, about four feet high. There he deposited them until he was refreshed, when, by a second effort, he lifted them to the height of a tree called Kauriki, which is as large as the sycamore. By the third attempt he carried them to the summits of the mountains; and after a long interval of repose, and by a most prodigious effort, he elevated them to their present situation.' For this, as a mighty benefactor of mankind, 'this individual was deified; and up to the moment that Christianity was embraced, the deluded inhabitants worshipped him as the "Elevator of the heavens."' (William's Nar. of Miss. Enterprises, chapter 31, p. 142.) Now, what could more graphically describe the position of mankind soon after the flood, and the proceedings of Nimrod as Phoroneous, "The Emancipator," than this Polynesian fable? While the awful catastrophe by which God had showed his avenging justice on the sinners of the old world was yet fresh in the minds of men, and so long as Noah, and the upright among his descendants, sought with all earnestness to impress upon all under their control the lessons which that solemn event was well fitted to teach, 'heaven,' that is, God, must have seemed very near to earth. To maintain the union between heaven and earth, and to keep it as close as possible, must have been the grand aim of all who loved God and the best interests of the human race. But this implied the restraining and discountenancing of all vice and all those 'pleasures of sin,' after which the natural mind, unrenewed and unsanctified continually pants. This must have been secretly felt by every unholy mind as a state of insufferable bondage. 'The carnal mind is enmity against God,' is 'not subject to his law,' neither indeed is 'able to be' so. It says to the Almighty, 'Depart from us, for we desire not the knowledge of thy ways.' So long as the influence of the

great father of the new world was in the ascendant, while his maxims were regarded, and a holy atmosphere surrounded the world, no wonder that those who were alienated from God and godliness, felt heaven and its influence and authority to be intolerably near, and that in such circumstances they 'could not walk' but only 'crawl'—that is, that they had no freedom to 'walk after the sight of their own eyes and the imaginations of their own hearts.' From this bondage Nimrod emancipated them. By the apostasy he introduced . . . he became the 'elevator of the heavens,' making men feel and act as if heaven were afar off from earth, and as if either the God of Heaven 'could not see through the dark cloud,' or did not regard with displeasure the breakers of his laws. Then all such would feel that they could breathe freely, and that now they could walk at liberty. For this, such men could not but regard Nimrod as a high benefactor.

"Now who could have imagined that a tradition from Tahiti would have illumined the story of Atlas? But yet with Atlas, bearing the heavens on his shoulders . . . who does not see that the one story bears relation to the other? Thus, then, it seems, the story of Atlas with the heavens resting on his broad shoulders, refers to no mere distinction in astronomical knowledge, however great, as some have supposed but to a quite different thing, even to that great apostasy in which the Giants rebelled against *Heaven*, and in which apostasy, Nimrod, 'the mighty one,' as the acknowledged ringleader, occupied a pre-eminent place. (N. B. In the Greek Sept. translated in Egypt, the term 'mighty' as applied, in Gen. 10:8, to Nimrod, is rendered *gigas*, the ordinary name for a 'Giant.')

"According to the system which Nimrod was the grand instrument in introducing, men were led to believe that a real spiritual change of heart was unnecessary, and that so far as change was needful, they could be regenerated by mere external means. Looking at the subject in the light of the Bacchanalian orgies, which, as the reader has seen, commemorated the history of Nimrod, it is evident that he led mankind to seek their chief good in sensual enjoyment, and showed them how they might enjoy the pleasures of sin, without any fear of the wrath of a holy God. In his various expeditions he was always accompanied by troops of women; and by music and song, and games and revelries, and everything that could please the natural heart, he commended himself to the good graces of mankind."

Thus this Nimrod not only introduced the system that today, as Babylon, continues in full expression in the Papal

Church; that pervades through and through the Protestant Churches, which, in their settled form are too shamefully but "a mere diluted Catholicism" out of which God's people must come quickly or else "receive of her plagues;" but he introduced that religion which the mass of non-professors are following daily, that they need not redemption by the Blood of Jesus, that there is no such thing as the "wrath" of God, that they will get along of themselves, that they will stand as good a chance as anybody—the "Pride of Life."

Thus, how dark the Apostasy of our times, to which our eyes had been closed,—because we had never known anything else! And yet, Catholicism, Protestantism, and the World are all filled now with proclaimers that this is our greatest day, that things are ever evolving better and more ideal. Like frogs they are that croak, loudest at midnight and in the miasmal swamps in which the proud world now is, and indeed, instead of its being earth's "high day," it is midnight! Babylon's strength will wax greater for the immediate next few years; he whom Satan used to institute it in the first place, now returns (as it was a common opinion among early Christians and church fathers that Antichrist would be the chief of apostate men returned to the affairs of life, Scriptural grounds for which idea we have shown in the presentation of Rev. 13, and whom many through the ages have thought would be Nimrod): and when he comes, he will find churches on earth carrying out in full the religion of pride and lust which he instituted, observing the festivities of his regime with fervent devotion, with the thousands of America even in his regalia, the turban-tower hat, the crescent and scimitar, marching through the streets shouting that they are "Shriners," great organizations started by him (as to their secret systems), and thousands of his other "knights" riding or walking in

robe-masks, they have exactly caught the idea of his "Mystery"—appearing one thing without, for honor, but being something else within, with their confessed head "The Imperial Wizard" and whose directors they acknowledge as Dragons and Cyclops,—all following after him with the cry of "Who is like the Beast? Who can make war with him?" and thinking these are modern moves of the world's greatest progress, and not realizing it is but the old Serpent of which they are part marching to the battle of that great day of God Almighty to have their head crushed by the true Son who returns!

And it starts tomorrow with a Rapture of the fewest few who yet on the earth are keeping the whole body of God's revealed truth, and then with a great pouring forth out of Babylon of the many Christians who were found therein and left by the returning Lord to wash their robes, so that within a few months, not one of these mighty organizations will have a Christian officer among them, nor a Christian member, there has been a great walk out, they have heard God's call, "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES!" Rev. 18: 4. Then with garments clean, but in the midst of most awful trials, and persecutions, many losing their lives thereby, an innumerable host will be translated, a twelvemonth following,—and then with practically only Babylon left to herself in the world, the unimaginable in woes come forth. The few Christians who had not yet gotten out of Babylon prior to the end of the twelve months after the Rapture of the Bride, have now to hide in wilderness retreats; great companies of troops, of parties, of klans, of knights, of "churches" march forth to war, "every man against every man." They all go forth declaring they fight Babylon. And they all do, for both the fighter and the fought against are Babylon, and the day of her judgment has come.

“COME OUT, COME OUT, MY PEOPLE!”

Oh, with what grief Christ leaves the door of Laodicea! But one more, long, desperate knock, to awaken any of His that might yet be there,—“COME OUT, COME OUT, MY PEOPLE,” for “BABYLON IS FALLEN, IS FALLEN!”

QUESTIONS

1. Group discussion of the “Mystery of Iniquity”;
2. Of the Papal church system;
3. Of Protestantism as yet being “IN” Babylon;
4. Of Nimrod;
5. Of the enormity of the Apostasy,—and its reality;
6. Of the way out;
7. Of the End.

XXVI.

THE JUDGMENT OF BABYLON, THE CITY

Rev. 17:18—19:6.

Ancient Babylon to be Rebuilt as Capital of Antichrist's World Empire—Reasonableness of the Idea—Predictions Relating to Destruction of Babylon Not Yet Fulfilled—Prophecy Shows Her as World's Great Commercial Center in the Day of the Lord—Babylon the Last of World Powers to Drink Wrath of God in the Day of the Lord—Her Twofoldness—Final Fall of All Wickedness Soon at Hand.

We shall present this chapter under two considerations:
1. A literal city is here meant in this 18th chapter of Revelation, the ancient Babylon restored, rebuilt, and made the world-capital for Antichrist's Kingdom. 2. The reasonableness of the idea, and the twofoldness of Babylon in Mystery (considered in the 17th chapter) and as a city (considered in the 18th chapter).

I. BABYLON AS A LITERAL CITY

The "wilderness" into which John was borne to see this city is significant. Wherever spiritual harlotry occupies the place of the worship of the true God, there is desolation. There may be riches and worldly glory as here, fulness of power and dominion, there may be purple and scarlet and gold and gems of precious stones and pearls, a drinking from golden cups, sumptuous living, pomp and display as delight the sensual heart,—yet if God's Word and worship are trampled under foot, it is a "wilderness."

This Babylon is a *local city* as the angel says. "The woman whom thou sawest is the great city which hath rule

upon the kings of the earth." Either, then, the presentation of the woman is a literality and the term "city" is figurative, or else the term "woman" is symbolical and the literality is a city. Every indication of the text calls for the latter, and the latter we take it. Antichrist will hold just such a sway as here described—over "the kings of the earth" according to Rev. 13:7. Some city will be the capital of his world-empire. I take this, Babylon rebuilt, to be that world-capital. Nor can Rome, or Jerusalem, or states having national churches fill out the picture of this final Babylon. The geographical location of none of these meet the fulfillment of the details here given. It is a place of *ships*, and never do we read in the Bible of a ship of Rome. For the same reason it cannot be Paris or Petrograd. It might be San Francisco or New York or London, so far as a shipping center is concerned, but it is fixed by the eternal record as in the "land of Shinar" which none of these are. Let us not try to change the Scriptures to meet some stray loose opinion, but rather retain the naturalness of the Word recorded by the Holy Spirit, let the locality fall where it may. Note now the considerations that call for a rebuilding of Babylon.

II. REASONABLENESS OF THE REBUILDING OF BABYLON

1. First of all it seems old Babylon will be rebuilt because the ancient predictions concerning the utter destruction of that city have never yet been completely realized. Isa. 13 says it will be "as when God overthrew Sodom and Gomorrah" and that "it shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." So Jer. 51 entire. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad . . . A sound of a cry

cometh from Babylon, and great destruction from THE LAND OF THE CHALDEANS: because the Lord hath spoiled Babylon . . . Thus saith the Lord of hosts. The broad walls of Babylon shall be utterly broken, and her high gates shall be BURNED WITH FIRE," corresponding with Isaiah's statement that it should be destroyed as Sodom and Gomorrah." Further, Jeremiah adds, "none shall remain in it, neither man nor beast, but that it shall be desolate forever." This, too, corresponds with Isaiah's statements.

But Babylon of the past was not so destroyed in either sense. It was not burned "as Sodom and Gomorrah" and instead of never being inhabited any more, it is yet inhabited as to this present hour there is a city in the midst of the area occupied by old Babylon, containing 10,000 people and, prior to the late world war, was paying to its governor a revenue of 342,000 Turkish piastres, more than \$17,000.00 a year. Shepherds do make their folds there, and Arabians do pitch their tent within its confines. Hence, the ancient prophecies of Babylon's destruction have never yet been completely fulfilled. Note further, that the destruction as described by Isaiah is specifically said to be "*in the Day of the Lord*" (13:6),—which plainly makes it yet future. What more proof could we ask?

2. And yet there is further proof that Babylon will be re-established as a great world-center. This proof is the fact that there are prophecies that are made clear only upon the theory that Babylon will be rebuilt and become the *great commercial center for the world* and which will be the last of the world's great centers to go down in the day of the Lord. On this point the sainted A. J. Seiss writes, "What is the world's common symbol for commerce, the accepted picture to represent it? I have asked the question and looked to verify the answer. In general, I have found it to be an ornamented coin, or weight, or measure, or bowl of

the scales, bearing a representation of the power that authorizes it, and the figure of a woman on each side,—one surrounded with the implements of navigation looking to the sea, and the other surrounded with the implements of trade, husbandry and transportation looking toward the land,—the two mutually supporting what is between them, whilst above are the wings of some vigorous bird, to indicate the far-reaching flights of what is thus pictured to the eye and imagination. Nor would it be easy to improve upon this. It has been evolved in the course of ages, and the whole modern world . . . has set its approval upon it. The same was shown to the prophet Zecharias. When he sees the flying roll of the curse of God going over the face of the whole earth to cut off transgressors, he beholds an *ephah*, the common bushel measure, and a *talent of lead*, the weight used in the circulation of tonnage, put upon the mouth or top of the bushel measure, whilst on each side was a woman with wings 'like the wings of a stork,' the winds in their wings; and they lifted up the ephah between earth and heaven to bear it away. Besides, in the midst of the united measure and weight, was another woman called *Wickedness*, the Lawless Woman, answering to the Great Harlot of these chapters. The prophet wondered and in converse asked the angel what these intended to do with the measure and weight inclosing the Woman of Wickedness. The angel said: 'To build it an house in the land of Shinar; and it shall be established and set there upon her own base.' " Zech. 5:1-11.

Unquestionably here is the symbol of commerce, not as then, but as now and under the symbol now used for commerce among all nations. The building of a house for this Woman or Harlot can mean nothing less than the creation of a center, a world-capital, under Antichrist, for it. This is specifically said to be in the "land of Shinar." What that land is we know for when people in Nimrod's day journeyed from the East they found a plain in the land of *Shinar* and

dwelt there and there built the city called Bab-el or Babylon. Gen. 11:2-9. When Nebuchadnezzar invaded Palestine and took captives, he carried them "into the land of Shinar," that is, Babylon (Dan. 1:1, 2). The land of Shinar, then, is Babylon and in which Babylon the angel says Commerce will eventually have its world's center. *This prophecy was delivered a half lifetime after Babylon had been conquered by the Medes and Persians and certainly has never yet been fulfilled.* What further proof do we need that Babylon shall yet be rebuilt and become a world center? And yet there is more.

3. It is distinctly declared that Babylon shall be the last of the world-powers to drink of the wrath of God in the Day of the Lord. Jer. 25:17-26, etc. And when this city falls, it is the "merchants of the earth" that "mourn and weep over her" and with them those who are most concerned in commerce, "every ship master, and every one who goeth by sea, and sailors, and as many as trade by sea" for "all who had ships in the sea were made rich from her costliness."

This was not true of Babylon of old when commerce had not yet been so developed to sweep the seas. Besides, Isaiah says it belongs to the time of "the day of the Lord." In all the Bible we never read of a ship sailing from or to Rome. As said, it cannot be Paris which is not a shipping center. While there are other great cities that are seaports, London, New York, San Francisco, etc., yet there is nothing in the picture to fix the account on one of them but every detail fixes this center "in the land of Shinar," even Babylon, many prophecies about which must yet be fulfilled and can only be fulfilled in event of a re-building on a great world scale. Its location, at the head of the Persian Gulf, politically, geographically, and "in qualities of accessibility, commercial facilities, remoteness from interferences of church or state, and yet centralness with regard to the general trade of the whole world," are such as to point it out above any other known spot for just what is here predicted for this city.

III. BABYLON'S TWOFOLDNESS

Babylon in mystery,—the system, the doctrine, the teaching that has ever perverted men of all places and ages, and regimes, then,—is the lust of the flesh and the pride of the flesh, the apostasy introduced by Nimrod and Semiramis that has swept the educated, the illiterate and the professing church world. It includes the entire Romish and Greek Catholic systems, much of Protestantism, and the entire proud world, ignorant or learned. It is symbolically presented in Revelation 17 under symbol of a woman.

Babylon the city, the ancient Babylon rebuilt and made the capital of Antichrist's world-kingdom, the geographical head for the world Harlotry, the habitation for the Woman of Wickedness, is set forth in Revelation 18. And every reference to the fall of Babylon indicates this twofoldness, the cognomen being named once but the fall twice pronounced by the Angel: "*Babylon the great is fallen, is fallen!*"

Yes, the day is even now at hand when all that is wrong in the material world and the spiritual world, though both realms shall wax vastly greater in iniquity in the next few years immediately before us, shall fall and be crushed forever. Indeed shall saints rejoice that day, saying, "*Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty Elders and the four Living Creatures fell down and worshipped God that sat on the throne, saying, Amen: Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth!"*" Rev. 19:1-6.

QUESTIONS

1. Under what three divisions of subject is Rev. 18 presented?
2. Which do you take Babylon here to be?—a literal woman or a literal city?
3. Name three Scriptural facts that show the reasonableness of expecting a rebuilding of ancient Babylon as the capital for Antichrist's world-empire.
4. What is Babylon in Mystery?
5. What here denotes the twofoldness in nature, in the announcement of her fall?
6. In the next few years will wickedness decline or increase? How much or to what extent?
7. What then?

XXVII.

THE MARRIAGE OF THE LAMB AND HIS RETURN TO EARTH

Rev. 19:7-21.

Prominence of the Doctrine—Old Testament Teachings—Personnel of the Company—the Bridegroom—the Bride, Not All Saints—Three Great Ranks of Redeemed—Successive Translations—Becoming One Body with Christ—Baptism of the Holy Spirit—Yet More—the Marriage—the Supper—Armageddon.

The Marriage of the Lamb and the Returning of the Bridal Company to Reign on Earth is the double topic of the nineteenth chapter of Revelation, verses 7-21. What a glorious subject when considered in its fulness,—the marriage of Christ to at least one group of His people. This doctrine is so important that we need not be surprised that we find it deeply rooted back in Old Testament History, Prophecy and Poetry. We will not consider here the many Old Testament illustrations in detail,—Abraham's servant seeking a bride for the beloved son Isaac, Jacob laboring seven years for his coveted Rachel, or that fullest statement of this doctrine in the Old Testament, the Song of Solomon. In what fulness is it there expressed. The Song of Solomon presents three personages: Here is a king in all his splendor, wealth and glory, passionately in love with a Shulamite maid, who has betrothed herself to a simple shepherd who is absent. The king in his splendor is present, and the maid has to decide again between the two,—the absent shepherd lover to whom she has already given her promise, and the present king with his glory who is trying to win her hand. But when the absent shepherd hears of the proffers being

made to win the hand of her who is betrothed to him, by present kings, He speaks from Paradise, "Behold I come quickly!"

Such is the contest that goes on vividly from the first to last in that wonderful, though short, yet rich and blessed book, the Canticles. The book of Revelation in its second and third chapters records the same narrative; it tells of absent Emmanuel who so loved the church as to give Himself for the church. Here is a mystery: God, the Father, so loved the world that He gave His Son; the same record says the Son so loved the Church as to give Himself for the church, for a Bride! In the Revelation narrative, Emmanuel from Paradise sends messages to the church from which He is separated for a little while. And messages from Him have been wafted down from Heaven to the church in all ages, since Pentecost.

I call your attention to the personnel of the Bridal Company. As in earth marriages, so in the heavenly, there is the Bridegroom, the Bride, and then there are the attendants. But that does not mean that every virgin in the company is the bride. So when we point to the redeemed, all churches in general, and exclaim, "There goes the bridal company"—it does not mean that all of that company of the redeemed are the bride. Some are her friends, her attendants.

I. Consider, first, *who is the Bridegroom?* The Scripture makes this the easiest of questions to answer for they declare right out, "Let us rejoice and be exceeding glad and let us give the glory unto Him: for the marriage of the Lamb is come" (19:7). The Lamb, then, is the Bridegroom. Who is the Lamb? None other than Jesus of Nazareth to whom John pointed and exclaimed, "Behold the Lamb of God that taketh away the sins of the world" (Jno. 1:29)! Jesus referred to Himself as the Bridegroom in Matt. 19:15. He further declared that the kingdom of Heaven is like unto a King that made a marriage for his son and says

the story is a parable,—an earthly story with a heavenly meaning. John the Baptist also called Jesus the Bridegroom and himself the friend of the Bridegroom. We find Paul longing to present the Corinthian church as a chaste virgin espoused to one husband, that is to Christ. The book of Ephesians says marriage is a mystery: it is a type or symbol of a union that is to take place between Christ and not every church, but “the church which is His body!” Thus from the beginning of the Old Testament to the conclusion of the New Testament the fact that Christ is to be wedded unto a certain group of most eminent saints, is boldly and manifestly declared.

II. *Who is the Bride?* Not all in the company besides the Bridegroom are His Wife. In the forty-fifth chapter of Psalms where this company is presented we see the King, introduced in verse one and in the succeeding sentences His glory and virtues are set forth. But in the ninth verse the description changes to, “Upon Thy right hand did stand the Queen”—wife of the King and she is described as arrayed in the gold of Ophir and her beauties and excellencies are set forth. Then with the fourteenth verse we see her brought unto the King while “the virgins, her companions” “follow her,” shall be “brought” unto the King also. Thus is presented a company of Queen, virgins and her companions or associates, and though the latter are also brought unto the King, yet the Queen is separate and distinct from them, though they are all in one company. At that marriage supper, there will be indeed the Bridegroom and the Bride, center of all the joy of that event, but there will be present her bosom companions, those who loved her and admired her, and admired the King—not their persecutors!

This same distinction is brought out in the Song of Solomon, sixth chapter, where we read of even many concubines and virgins who form the personnel of the company together with the Queen. The Queen is described as “my dove, my undefiled is but *one*; she is the only one of her

mother." From of old the church fathers have taken this company to be a picture of the different ones who follow Christ. They are all given names indicative of the most intimate relationship with Him, yet only one has the title of Wife, Queen, and therefore shares the throne and rule and glory with Him. Her companions are called "friends." Though these are all pictured in the one company, they are especially marked as not the Queen, the Bride of the occasion. Indeed, the Bridegroom holds in genuine and tender esteem the friends of the Bride, but how much dearer is she than all they!

I see throughout Scripture separate translations for these groups of Christians, and further Scripture establishing the fact of *three great classes or ranks of the redeemed*. In the forty-fifth Psalm it is expressly stated that the Queen's "virgins or companions do follow her," that is, come at a later time, not going as she does. Further this Psalm represents that it is at a time that the Queen has already been presented to the King and is seen at His side that the friends are then "brought." If we look at the nineteenth chapter of Revelation we find this same truth brought out relative to a number of translations: there is the "Lamb's Wife," group one, then John is told to write blessed are "those bidden to the marriage supper," group two, and the very fact that they are blessed, highly to be congratulated, indicates that they attain unto an award not given to the general class among which they are—a third group of Christians. The same is set forth in detail in Matthew, chapters twenty-four and twenty-five. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be"—plainly referring to the coming of Christ. Then we read of a catching-up of "eagle-bodied" saints—the *first* note of a translation. That these eagles are saints, is expressly stated by the Master as told by Luke 17: two men in one bed, one is taken, the other left,

two women at the mill, one taken, the other left, two men in the field, one taken, the other left, and the disciples ask where to, Lord, and then it is He answers wherever the body is there will the eagles be gathered together—to that carcass. And it is on the crucified Lord that saints live. Then the tribulation is described and in such a situation we are told, “Then”—and not until then—“shall the kingdom of Heaven be likened unto ten virgins going out to meet the Bridegroom”—five of whom are taken—a *second translation*, while the remaining five must be brought later as a *third group*, for they too are called virgins. Elsewhere this fact is established, of the three great ingatherings, when Christ represents Himself as a sower sowing the seed which is the Word which brings forth a three-fold yielding: some brought forth thirty-fold, some sixty-fold, and some an hundred-fold: the thirty-fold, the regenerated who go not on to greater depths; the sixty-fold, those who go on unto sanctification, the hundred-fold who stop not till they attain the place of the Lamb’s Wife! But none of these terms are necessarily as men label them, but as God sees them. There are those who boast of a sanctification which is nothing less than an excessive self-righteousness and is therefore an abomination unto the Lord. These three successive translations are recorded in Revelation in 4:1, in 7:9-17 (then a translation of Jews as first fruits from Israel, 14:1-5), with the third and last translation from the Gentile out-calling at the juncture of the sixth vial, Rev. 16:15.

How much importance should be attached to that scriptural exhortation, “work out your own salvation with fear and trembling!” When one is saved, it is not by works; salvation is by grace, a free gift of God, He plants it within; then it is that we are to work out that which He makes it possible for us to attain. There is a righteousness given by God, then there is a righteousness to be attained. It is this latter that is referred to in the statement, “It was granted to the Lamb’s Wife to *make herself ready*.” Here is her own

tarrying until she is endued with power from on high, here is her keeping herself unspotted from the world, here is her own leaving all to attain the highest excellency to which He calls her. Yes, there is such a thing as growth in grace!

Thus far have we seen not all the redeemed will be the Bride of Christ. Who is the Lamb's Wife remains yet to be answered but thank God there are two very plain Scriptures that give testimony at this juncture. Ephesians 5:23-32 very expressly states that the Bride of Christ,—however many or few, by whatever name or age or clime,—will be a people who *become one body with Christ!* This is so plainly stated and re-stated, that I have not yet found one who would dissent from this Scripture. Is there a Scripture which will tell us the way into the body of Christ, then? I Cor. 12:13 equally as plainly states that it is by the Baptism of the Holy Spirit that we are baptized into that body—whether Jew or Gentile, whatever our station in life! No reading between the lines, no changing or substitution of words. Indeed they have to change the Scripture who would say that it is not by baptism and by the baptism of the Holy Spirit at that, that we are baptized into that body! Hence two essential requirements are expressly set forth in Scripture for those who attain this excellency: regeneration and the baptism of the Holy Spirit,—both genuine in the sight of God and not simply professed on the part of man! *And yet more is required.* Paul wrote in one of his last epistles that he was yet striving if by any means he might attain a certain high honor mark. That mark was not regeneration—he says he is persuaded that is settled forever; nor yet, is it the baptism of the Holy Spirit, for he testifies that is his experience, thanking God that he speaks in tongues more than us all. And yet striving to attain! What proof that it is *the highest possible saintship only* that will be given this award! And having once missed it, it is missed forever; being left behind whenever there is a translation of the first, means that never will such be added to

that body which is then complete though one may "follow" after, as redeemed ones later do. How important is this experience of the Baptism of the Holy Spirit! And yet, most churches even now are shutting their doors to this very experience which is one of the requisites for the Bride of Christ! Throughout the New Testament we read of it, the operations and gifts and manifestations of the Spirit that follow. How frequently therein God exhorts and commands the three-fold Bible injunction, Quench not the Spirit, Grieve not the Spirit, Resist not the Spirit! Ah, Beloved, I plead with you accept all the word of the Lord and let His mystery be made full in your life! So much for the personnel of that bridal party.

III. Let us enquire next, *what is the marriage?* The chapter says the marriage of the Lamb is come. What is this marriage of the Lamb? Again we shall draw forth the answer from only one source,—the Bible. However lightly men may come to regard marriage and as a thing changeable at will, God teaches that marriage is a state the entrance into which means the leaving of all others, the cleaving each to the other and their becoming *one body, one flesh*. Ephesians 5:23-32. The same teaching is pronounced by God in the Garden of Eden, upon presenting Eve to Adam—cleave together, be one. She who is wedded to a husband is to be inseparably identified with him as being one flesh; their joys shall be common, likewise their trials. What, then, will be the marriage of Christ to a company of redeemed in Heaven but the admission of such a company to all the joys, all the privileges, all the glories, of Christ! Not all the redeemed will have the same award. The Scriptures teach that some will be first, others last, in the kingdom of Heaven; some will be least, others will be greatest; some will have abundant entrance, while others will barely be saved as by fire. Just as some then will be higher than others, how much more would we expect that Christ will have deeper joys and higher privileges than any there at all. And yet, the

"marriage of the Lamb" indicates that there will be at least a group with whom He will share *every* honor, *every* joy, *every* privilege, *every* purpose, *every* activity. They have gone all the way with Him, now they shall share every joy with Him. To go all the way,—He was spat upon, despised by men, forsaken of men, rejected of men, crucified of men; and so the company who is His Bride: in this earth, they go all the way in His humiliation and follow Him whithersoever He goeth on earth, and when He cometh, indeed, they will be one with Him in His coming joy!

Those who share the fulness of His earth humiliation, rejection and suffering, shall receive the fulness even of His earth glories and on earth shall reign with power *with Him!* Such do I take the marriage of Christ and His Bride to be—the awarding unto her everything that Christ ever received. Such is the Bible doctrine of marriage.

IV. The Supper I take to be literal also. Why not? Christ told about eating and drinking in Heaven's Kingdom and we read of fruits in Heaven, of the Bread of Heaven, of Angels' food, and He who supplied the wedding in Cana, He who fed the thousands in His earth ministry and fed His disciples, will be at no loss to serve that great and marvelous heavenly banquet when He and His Bride shall sit down at the table with her "friends" and "virgins" who "follow" after her! Luke 12:35f tells of a catching up subsequent to the marriage, "when the Lord will return from the wedding (which is the same as recorded in Rev. 16:15) and of a supper which He Himself will then serve. This Scripture is a double testimony on the subject under consideration—the fact of the supper and the fact of successive gatherings unto the Lord. And yet all those successive gatherings, separated by a few days or weeks or years, will constitute the fulness of "the first resurrection." Ah, how Paul, almost in his last testimony, writes of yet striving to attain that! Hence more is required for the honor of the Bride than bare regeneration, "saved as by

fire," more than Baptism of the Holy Spirit which is also required, and even yet more than the state of being free in the Holy Spirit,—an eminency of saintship that the first and mighty apostles never ceased striving to attain! Then let us ever be faithful in seeing that we follow on to know the Lord in ever increasing yieldedness, growing Christlikeness, and faithfulness to keep the whole word the whole of life! Console not yourselves that islands of the sea will need messengers in the tribulation or the Jews or people left behind who know not the meaning of events, and that *that*, perhaps, is why you were left! Remember the words of the Lord Jesus, how that He urged, "Pray always that ye be counted WORTHY to escape ALL." If we are not qualified for that first catching-up, then are we labelled forever by the utterance of Christ, "Unworthy" for that eternal honor. What should we do if not taken at the "morning star" phase of Christ's return? Straightway yield unto God to become more worthy, wash garments from defilements of the world, cry out in boldness—even though it costs life—the true testimony of Christ, that you may attain worthiness for the next honors.

IV. In the closing part of this nineteenth chapter, we find a visible return of the Lord to the earth to reign with His Bride on the earth. There are two phases of Christ's second advent: His coming *for* His people, Rev. 4:1, and His returning *with* His people, Rev. 19:11-21. Here He is described as riding upon a white horse and those who come with Him are also seated upon white horses. His name is Faithful and True—that He will keep and is now going to fulfill every promise He ever gave, even the promises given to the Jews that there shall be a world-wide kingdom with Jerusalem as its capital and a Jew for King, even the Son of God, born of the Jews after the flesh. In righteousness He judges and makes war. His eyes are as a flame of fire and He has a name written that no man knows but only He Himself. Ah, indeed, not one of us realize the fulness

of God! He is uncontainable in names and words! And though we may be acquainted with one feature of His nature in the name, Savior, another attribute in the name, Lord, another in the name, King, another in the name Jehovah or Elohim, yet all these and every name we know of God's added together are not the fulness of God! Not until He comes back, until we see Him indeed, can we understand the fulness and perfection of God! Hallelujah!

It is here that *Armageddon* is fulfilled. Antichrist with representative soldiers from all of earth's nations will be besieging Jerusalem, but with the brightness of Christ's coming will he be consumed. Not slain physically, but captured together with the false prophet, though all his hosts of followers are slain literally till the blood shall flow to the horses' bits. Yet not a gun is fired, not a physical sword unsheathed; the followers of Christ slay not one, it is with the sword of *His* mouth that Christ slays them all. It will be a literal slaying just as was the physical death of the thousands of Sennecharib's hosts when slain by heavenly forces. It is then God "roars out of Zion" and "utters His voice from Jerusalem" till the heavens and the earth shake. Clouds of fire, and pillars of smoke are everywhere evident. God dashes forth amid such in His incensed greatness. The sun frowns. The day is neither light nor dark. Mountains are cleft, hills melt away, the sea rolls back with trepidation, the sky is rent and rolls up as a scroll. (Joel 3:16; 2:11; 3:14-15; Zech, 14:2, 7; 14:4; Jude 14, 15.) Thus ends this present world. The time of the earth-reign of Christ, the seventh millennium, has dawned at last. There begin straightway the glorious pictures of the other side of the Day of the Lord—a day of a thousand years.

Are you ready for that coming? Recall that first there is His Parousia, the catching-up unto Himself of His Bride who indeed shall escape all (Lk. 21:36). If thou dost miss this first translation (of Rev. 4:1, or Matt. 24:28), thou

hast missed forever the Brideship of Christ—that body has been completed. Labor then for the next highest honors, the second translation only a twelve month afterward (Nisan 17th of the following year, the translation of Rev. 7:9-17, or Matt. 25:10); and if thou dost miss this, the second, thou dost not come until the thirty-fold Christians are brought—almost at the very end of Tribulation—the translation of Rev. 16:15, in the days of the sixth vial.

How vitally important is every minute of the present to Christians now! Moments they are in which it is given unto us to attain higher excellencies in the grace in which He has placed us. Let us lay aside every weight that doth so easily beset us, and run the race as they who attain!

QUESTIONS

1. What is the great subject of Revelation 19?
2. Show how the marriage of Christ and His Bride is foreshadowed in the Old Testament.
3. Who is the Bridegroom—cite Scripture? Who is the Bride—give Scripture? What is the marriage? The supper?
4. What, where and when is Armageddon? Give descriptive details.
5. Show from Scriptures the three classes of Christians and the three translations with time of each.

XXVIII.

THE MILLENNIUM

Rev. 20:1-9.

Meaning of the Subject—A Literal Earth-reign of Christ and Saints on Earth—Relation of Glorified Saints to Earth—Similarities of the Millennial Dispensation to Other Dispensations—Differences—Changed Conditions of Earth—Nature and the Millennium—Restitution of All Things—But No Second Chance—No More Sickness—But Death for Disobedience—Earth's Jubilee at Hand—Type of the Sabbath—Jubilee Blessings—But Only for the Redeemed—Significance of 1931 and 1925.

PROBABLY AUTUMN 1931—AUTUMN 2931

The subject this morning is "The Millennium." Literally the word means a thousand years,—any thousand years. Yet, we have come to apply that word to a special thousand years, the thousand years following the return of Christ with the Saints, when Christ and the Saints shall reign supreme over the whole earth. In fact, that term now has come to be applied so much in this way that it is used almost exclusively to refer to this one subject. Here when we mention the millennium we mean the thousand years that Christ shall reign with the Saints on the earth. *On the earth*, mark it.

If one wants Bible authority for the statement that the reign of Saints will be on the earth, turn to the Fifth Chapter of Revelation, verses Nine and Ten where the glorified translated saints sing, "Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and

people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*” Beloved, the authority for the literal reign of Christ with saints on earth is the same authority that the blood of Jesus Christ cleanses from sin,—the Bible. I am aware of the fact that there are some who are Christians, are even consecrated Christians, who preach the doctrine that the place the saints will reign with Christ is in some far away place; but the Scripture expressly states the reign of Christ with the saints is “*on the earth.*”

What will be the relationship then of the glorified saints to the earth? There are some who state that the saints will be taken away and will never return to the earth, and that the whole earth and the inhabitants thereof will be burned up. There are others who teach that Christ will come back with the saints but that all the wicked will be destroyed and that the earth will be eternally and exclusively the abode of saints. Both of these views are extreme, in the light of the Scriptures. What say the Scriptures?

In the transfiguration of Christ Jesus, which the Holy Spirit plainly labels “The Power and coming of our Lord,” we have some helpful hints. We really have a presentation of the millennial state to be. There Jesus was seen in full glory as the Son of man come in His kingdom. Elijah and Moses were with Him pre-figuring the saints caught up by translation or resurrection and who have returned with Christ, while the apostles and Jews at the foot of the mountain are types of others on earth when this reign begins.

In Luke 20:35-36 Jesus tells us concerning those who are worthy to obtain the resurrection from the dead, that “neither can they die any more: for they are equal unto the angels.” The Greek word here means “angel-like.” What wonderful revelation! The angels have visited the earth in physical and material form; have ministered to the saints, yea have even served meals for them (instance Elijah) or have eaten earth repasts as when dining with Abraham and Sarah,—then dis-

appeared, going back to Heaven. If the Saints are "angel-like" it seems they can be here at one time in that physical, material way, entering into the earth affairs, earth relations, and then in an instant fly yonder into Heaven.

Another helpful hint is given in Isaiah 40:31 where we read that those who wait upon the Lord "shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Here plainly we have celestial flights alternating with terrestrial walks. But perhaps the richest scriptural contribution to this subject "what shall be the relation of glorified saints to the earth?" is the earth life of Christ between His resurrection and His ascension. How wonderful are those days of Christ's life for instruction on this point. How He indeed would appear in the midst of a closed room, but not as a ghost. At that very appearing He said, "reach forth and put your hands in my side, and know that I am not a ghost that stands before you; feel of my hands and my feet," and then breathing upon them, said, "as the Father sent me even so send I you"—and was gone. He was that physically in their midst and yet in an instant vanished from the room. We find He appears sometimes to His disciples and gives them earth instructions after they had toiled all night to catch fish but had failed. Then again, we find Him appearing to them and telling them how to draw a net of world wide missions,—“go ye into all the world.” Again as He appeared to His disciples to prove His body as real as ours He asked, "Have ye anything here to eat?" And they gave Him fish and bread and He ate. Yet in an instance, in the twinkle of an eye, He had vanished. Here is a wonderful type of the relation that glorified Saints will have to the earth.

The Scriptures teach that the kingdom will be world-wide indeed; that righteousness shall cover the whole earth during that millennium. Then there is going to be a great world capital. The Scripture is plain as to what city is selected, the city of Jerusalem. Oh wondrous earth reign!

Oh, the foolishness of that doctrine that that reign of a thousand years of the saints, the saints will simply reign over themselves. Why, they would be like unto dunces sitting on stools to reign over themselves! Imagine asking saints in that state, "Who are you reigning over?"—and each would reply, "over myself." That would be making fool's caps of their crowns and dunce stools of their thrones. God never represents that as being a kingdom reign. When Christ says He is going to reign on earth with the saints, He means literally what He says. He does not say that simply each one will be reigning over himself. Why Beloved, in that way the kingdom of God would have come already. For now we should have under subjection all our bodies for Him, and if that constitutes the millennium, there have been six golden millenniums since Adam. Ah! the millennial kingdom will be a *literal kingdom, as literal as this government, mightier and as literal as the American or the British governments, and as tangibly on the earth.*

When does the millennium begin and when does it end? It begins with the return of Christ with His people, for not until He returns with them do they begin to reign on earth. During the interval between the catching up of the redeemed and their returning to earth, the earth is being purged and made ready for the reign. In the nineteenth chapter of Revelation is described how Christ will return with the saints. And you note that that chapter says that Christ will then bear the Title of *King of Kings* and *Lord of Lords*. What does it mean? It means all those who are coming back with Him are kings and lords. They are the ones He will place over the cities, over the nations, and each one of them is a king, each one of them is a lord, but Christ is King of the Kings and Lord of the Lords. That chapter tells how that in a moment Antichrist and the False Prophet are taken and cast into a lake of fire burning with brimstone. Satan is chained.

Then is the beginning of this thousand years. One thousand years future from that event is its end.

But note again, when the millennium ends that does not mean the millennial blessings end. Righteousness will not cease on the earth. But this first thousand years are different from eternity, when there is represented a new heaven and a new earth. Note the first thousand years is the taking of this earth for the Lord. It seems that will be more or less gradual and yet sudden also. Christ says He will reign until He puts every enemy under his feet and He says the last enemy is death, but says further His reign is a thousand years. There will be some deaths in the millennium.

Note similarities between that blessed age and this dispensation. It will be on earth, hence it will be an earth dispensation as literally as the dispensation of grace, the dispensation of Law, or the first dispensation. It will be a time dispensation. There will still be days and years, so much so that they can be measured. So this thousand years is not only an earthly dispensation but a time dispensation. And it is on *this* earth. But what blessed differences from every dispensation that has ever preceded it! Now the Savior of the earth is in rejection and the god of this world is Satan. Then it will be just the reverse, Satan will be chained and Christ shall reign where e'er the sun doth his successive journeys run! The most glorious reign that a kingdom ever had,—and it will be world-wide. But now there is suffering, now for Christ is rejection, now humiliation; but then indeed the glories of Christ will be fulfilled. No rejections, no embarrassments then; no bearing any longer the taunts of Pilot's judgment hall, but Christ shall be the supreme ruler over every island, every continent, over every sea. Blessed, time is that! And how near!

Note that the general conditions of the earth will be vastly changed and improved. As we behold the beauties of rich men's estates now, hanging gardens and parks, not even then

can we appreciate the change. Beloved, realize that the earth in its fairest places now is *fallen* compared with what it will be. There was a fall of the earth, a curse placed upon the earth, the same as a curse upon men for their sins. Genesis says God cursed the earth also, and the earth is represented in the Scripture as longing for its redemption, as well as we. Romans eighth chapter says all creation travaileth even to now for its redemption!

Something of the renewed state of the earth is told in Isa. 30:18-26: "And therefore will the Lord wait that He may be gracious to you and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for Him. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more; He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee. And though the Lord give you the bread of adversity and the water of affliction yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of gold; thou shalt cast them away as a menstruous cloth: thou shalt say unto it, get thee hence. Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shover and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the days of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven

days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

Oh! joy of that time when with people on earth God who teaches us the way to live and gives us this Book, and whom having not seen we love, is visibly here, face to face. God says then the teachers will be seen face to face: "Thine ears shall hear the word, saying, this is the way walk ye in it, neither turn to the right nor the left," an ever present Guide not just for a few as now, but "every man shall hear the voice saying," "This is the way, walk ye in it." No more idols of any kind, no more worshipping of fine houses, and no more worshipping the god of pleasure, idolatry of any kind will not be any more desirable than the stench of filth. Praise the Lord! What a wonderful world that will be!

The Bible represents the millennium as being the time of the restitution of all things. In that restitution He says the moon will be as bright as the present sunlight, and the sunlight then will be seven-fold brighter than now. What a fall the earth had, indeed! We can better appreciate it with this illustration: Suppose for some sin of the human race at the present God should curse the earth and its inhabitants by making the light of our present days never brighter than our present moonlight nights, and our nights correspondingly darker: suppose that condition should continue for century after century. How great the darkness! On a larger scale that is what has happened. In the millennium, which is called the time of the restitution of all things, God's word says the moonlight on this earth shall become as bright as the present sunlight, and the present sunlight shall be seven-fold brighter. Such changes has sin wrought on this earth that very likely Mother Eve, should she be made an inhabitant of it now, would not recognize it as being the same planet that she first beheld. But the earth is going to be redeemed.

Have you longed for an estate where you might have bubbling fountains and waterfalls in your own yard? Those

wonderful estates, the Lord tells of in that wonderful time, in the restitution of all things when there shall be rivers for every mountain and streams for every hill. He tells indeed of the blossoming then, and yea, the night shall be as the day and the day shall be seven-fold brighter than now. Why this great change over the earth in the millennium? The earth is changed because there is a redemption of earth as of man. God is a complete Savior and He, indeed, with His redemption, completely redeems the earth and those who come to Him for redemption. Beware of the snare that some now try to connect with this blessed Gospel—that the millennium will mean a second chance for the lost. *Never, Never, Never!* God says, as the tree falleth so shall it lie. He indicates also, by Scripture, that when one dies he goes straightway to Heaven or Hell, according as he stands with reference to the blood of Christ (Lk. 16:19-31). Christ said to the thief, “today thou shalt be with Me in paradise,” while rich Dives went straightway to Hell and “torments.”

Another sweet truth set forth about the millenium is told by Isaiah: “The inhabitants of the land will no more say ‘I am sick!’ ” Thank the Lord! Not one of the inhabitants will get up in the morning and say, “I don’t feel well.” “No more will the inhabitants say ‘I am sick.’ ” Glorious period; no sickness, no pain, no drawing out of shape for these physical temples that the Lord has given us, no more of that. And all this blessing will be *on earth* in the millennium.

There is another scripture which I call your attention to. It tells how it is that there is death at all in that period. Isaiah 65:20-21: “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” Here will be a return to that long life, even the natural long life, that the earth started with.

Isaiah speaks of the infant a hundred years old,—for man's life shall extend over centuries as a tree,—and that the sinner being a hundred years old shall be accursed. Ah, there is the answer to why death at all in the millennium. It is because of rebellion—"a sinner."

But what about people (not the glorified saints) who are righteous and die on the earth during the millenium, when will they be resurrected? here is the Bible answer: they do not die. It is they who, regardless of what age, rebell as a "sinner" who are cursed with death, and such an one shall sleep the remainder of those thousand years and be raised with the wicked dead and there is no second chance. He who is saved at death is saved eternally. But he who dies a lost soul is doomed forever. No second chance, no change in purgatory is there. No need of praying for the dead for indeed they have passed the day of Grace. This day while you are now living is the time to seek the Lord and call upon Him.

How near to its beginning is this millennial age! Turn to the Scriptures for the answer to the question, when does the millennium begin. "The Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Amos 3:7). I cite you to one proof, type of the Sabbath, the seventh of time. I have had repeated occasions, in the course of these sermons, to remark upon the number *seven*. It is singular how this number is inwrought with nearly everything sacred. It was on the seventh day that God ceased His work from creation and hallowed a rest. Seven days were given to Noah to gather in the tenants of the ark, and with him seven persons and seven of every clean animal came over the flood. Seven lamps were in the Tabernacle. Seven hours did our Savior hang on the cross; seven times did He speak while hanging there. Seven churches we read of in the Apocalypse and seven seals, seven Spirits of God, seven angels, seven trumpets, seven vials and the finishing of the mystery of God under the

seventh trumpet. One of the most prominent features of the Levitical code is the Sabbatic system which pervades it, making the seventh day, the seventh month, the seventh year, and an additional year every seven times seven years, holy periods and seasons to be observed with special services and peculiar solemnity. The first of these Jewish year-sabbaths was that which occurred every seventh year. There was to be no sowing, no reaping, no gathering of crops that required cultivation, and all the land was turned into a public common, its spontaneous products being free to all alike. All other work went on except work of the land. It was to "*be a Sabbath of rest unto the land.*" The second and most famous of these Jewish year-Sabbaths was that which came at the end of the seventh septennial rest, and occurred every fiftieth year. This was the great year—the year of Jubilee. It was in character the same as the seventh day, seventh month, and seventh year, but occurred more seldom and was attended with joys and benefits surpassing all other sacred seasons. It was a year of redemption through which no bonds could hold, no contracts bind, no prisons remain locked, no estates could continue out of the hands of the original owners. When that year came, all debtors were released, all slaves set at liberty, all forfeited property restored to those to whom God gave it, and all absent ones returned to their families and friends. "Like the striking of the clock from the turret of some cathedral announcing that the season of labor for the day is closed," says Bonar, "so sounded the notes of the silver trumpet from the sanctuary, announcing that the great year of redemption and rest had come—the year of release and restoration throughout all Israel."

But what mean these sabbaths of days, months, years and septenaries of years? The one is only a repetition of the other except on a larger scale. They are related to each other as the different sections of a telescope—to give focus for gazing into the depths and minuter details of one grand Sabbath

of a thousand years that is yet to come. They are *types* of one and the same thing—earth's millennial Sabbath. The martyr Hippolytus, Bishop of Ostia, A. D. 220, writes:

“The six thousand years must needs be fulfilled, that the Sabbath may come—even the Rest, that holy day on which God rested from all His works. The Sabbath, then, is a type and image of the future kingdom of the saints when they shall reign with Christ after His coming down from Heaven, as John declares in the Apocalypse. For a day of the Lord is as a thousand years.”

And as there were the six days in which God created the earth and its fulness and then He hallowed the seventh for worship and rest, so expressly declare Scriptures,—Ex. 20:11 and Rom. 1:20 taken with II Pet. 3:8—they are types of six millennial work days for earth and man and then the glorious sabbatical millennium which is the reign of Christ on earth, earth's Jubilee. Paul in Heb. 4:9 says, “There remaineth therefore a rest to the people of God.” The word used is “*sabbatismos*,”—*a keeping of a Sabbath, a Sabbatical septenary*.

Another striking type setting forth the same teaching merits our attention. As God concluded the six days of creation by forming the literal body of the first Adam out of the dust of the earth, and breathing into it the breath of life, so, at the conclusion of the 6,000 years at the Second Coming of Christ God will, by His resurrection power raise to life and form the mortal dust of His sleeping saints into the mystical body of the Second Adam—the church which is the body of Christ—and breathe upon them the Holy Spirit in changing into immortality and incorruptibility.

Other examples equally striking might be cited as, for instance, that prediction and transaction: “Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom. And after six days He was transfigured before them”

(Matt. 16:28). With Him in that glory were seen Moses, type of the resurrected saints, and Elijah, type of the translated saint, while the three apostles and the other disciples on the mountain top and at its base, typify the station of still others in that glorious millennium. A miniature rehearsal of His glorious coming was here exhibited, enacted upon a miniature scale of chronology,—“*after six days.*”

Since all these Scriptural arguments indicate six millennial days from creation and Christ comes to institute His sabbatical millennial reign on earth—where are we in the earth’s calendar? Thank God the answer is recorded in “the more sure word of prophecy,” and we need not go to uncertain Science whose estimates range from ten thousand years to the millions since the creation of man. According to Biblical account, we have 1,930 years as the duration length for the present Christian era.*

But John in Revelation and Daniel in the Old Testament show the last seven years preceding the establishment of the Millennial reign will be a time of unparalleled distress—the Tribulation—which Christ promises (Matt. 24:22) to “shorten.” Daniel gives the key that it will be reduced from 2,520 days (full seven years) to 2,375 days—the number of days from the commencement of the restoration to the complete restoration (Dan. 8:13, 14; 12:7, 12). As Christ promises to keep the worthiest living saints from this Tribulation by translation (Lk. 21:36; Rev. 3:10), the rapture of His Bride accordingly is about 1924. But it will be at Springtime. When do the dead grasses and the sleeping trees have their resurrection and awakening? *At Springtime.* And Rom. 1:20 expressly declares this fact of the natural creation is to show forth the season of the year that Christ’s dead and sleeping saints will come forth. Cant. 2:10-13 pictures that it is at Springtime that His Bride will

*See Appendix, page 414-417.

receive the call, "Arise, my love, my fair one, and *come away!*"

But the Scriptural presentation is that it will be at a Passover season that He comes. Every great Scriptural epoch thus far has been ended at Passover. Further, that His literal body rose the 17th of Nisan, typifies that the body mystical of which He is the head will rise at that time, which points April 11, 1925, the bright and Morning Star! Next the 2375 days of Tribulation such as earth never saw before, and then He comes as the Sun of Righteousness,—Oct. 11, 1931, pointed by the types! It is at this last date that we shall expect "the great trumpet," "the trump of God" to sound,—a trumpet that shall be blown throughout the whole earth, the trumpet of the true Jubilee. When *it* sounds, the great Sabbath of the ages shall begin. This Jubilee, therefore, is to be the crown of the dispensations, the ultimate glory of the ages, when the Son of God shall rest from the long work of the new creation and shall sit down to enjoy it with the saints forever. Was the year of Jubilee, which typifies this time, a year when the forfeited inheritance was returned to its rightful owner? So man in this present world is a dispossessed proprietor. God gave him possession which he has lost. Made a little lower than the angels, he was crowned with glory and honor and placed over the works of God's hands. He was to "have dominion over every living thing that moveth upon the earth." But where is that glory and dominion now! How much now we are at the mercy of that which was to serve and obey us! Gone, our once glorious estates. Gone, the high station in which we started. But, thank God, we shall not always remain in this poverty and disgrace. These old estates have not gone from us for good—there is the Sabbatical Jubilee "for the people of God" (and for them only) and when its trumpet sounds, the time of "the restitution of all things" begins!

Did the typical jubilee bring release for the oppressed, the imprisoned, the bound, of those of the elect of God, the house of Israel (and to them only)? So earth's sabbatical Jubilee will bring release and freedom to the people of God (and to them only). We are all prisoners now. Though the chains of sin have been broken, the bonds of corruption still confine us. Even the saints who have passed away from the earth are still held in the power of death. Though their spirits are in the paradise of God, their bodies are still shut up in the pit of the grave. There is still groaning and "waiting for the adoption, to wit, the redemption of our body." But when the great trump of Jubilee shall sound, these groanings shall cease and all fetters dissolve away. The prison doors of vaults and graves, sealed for the ages, shall then suddenly burst open, the doors of death fall from their rusty hinges, and the Sun of Righteousness shine forth into the darkest tomb, and all God's saints shall shake off their dingy and mouldy prison garbs, to bid farewell forever to the dingy cells that now clasp their bodies. The expecting patriarchs from their ancient tombs shall hear the thrilling call and come; and holy martyrs, whose sacred dust the winds and waters have scattered over the earth; and poor house paupers, sleeping in Christ in potter's fields; and faithful missionaries on far-flung fields,—all, all, all, shall then find their sorry fate reversed and their oppressor forever gone!

So the prisoner yet living in the body. The poor consumptive, gradually fading away; the trembling paralytic, bound to his chair; the rheumatic cripple, whose pains have lifted his bones out of their sockets; the bright youth parched with intolerant fever; the maimed soldier of the cross, hobbling on crutches; the benighted blind one, feeling his weary way through a world of light and beauty in total darkness; the chained maniac who never had one flash of reason; the broken-backed daughter, pining in obscurity, cut off from all earthly hope; the aged grandparent, bowed with the weight

of years which have carried away the friends of youth—these and ten thousand others, at that high bugle-note, shall feel the sudden thrill of immortal deliverance and feel their sad privations no more; for earth's Sabbatical Jubilee has come!

Was the word of God that "*The fiftieth year shall be a jubilee unto you, ye shall return every man to his family?*" It is not possible for families in this world to keep together. A thousand necessities ever press us to scatter us from our homes. The common wants of life, to say nothing of aims of good, honor or distinction, ever operate to drive asunder the dearest ones of households. If we should succeed even in thwarting all these, there are others that do their work in a way that we cannot watch. Death comes, and one by one, the whole circle is mowed down and sleep in separate graves far removed. One lies in the country church-yard, one in the city cemetery—one across the seas, another in the corner of a distant state. One sleeps in the sunny south, another in the dark and frozen north. A sister sleeps in the flowery lot of the city of the dead, and a brother in the waste wilderness, no one knows where. There is no complete household upon earth—no family among men—that has not some absent one to mourn.

There is no flock, however, watched and tended,

But one dead lamb is there;

There is no fireside, howso'er defended,

But hath one vacant chair.

But the day is at hand when all the households of the virtuous and good shall be complete. The year of Jubilee shall bring back the absent one. For when the Son of man shall come, "*He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other.*" Not one shall be overlooked or forgotten. The faithful son that fills the unknown grave; that brother who sleeps in a foreign land; the mother whose lonely pillar is in the deep

cold ground; the child that slumbers in its little grassy bed; that loved one whose gifts and tokens of affection are all that remain of him in this world;—all these shall hear the trump of Jubilee and come back to their happy, happy homes.

But, beloved, I must remind you that as these special boons were given in the typical Jubilees only to the household of Israel—and to no others; so the grand Sabbatical Jubilee of earth to which all others point, brings these blessings of redemption only to the household of God, to those who in this day of His grace have become partakers of the body of Christ. I beseech thee, in the solemnity of this closing hour, when even now the appearing of the bright and Morning Star is at hand as the Springtime is at hand, lay hold of Christ. He comes—and then it is too late for another one to be added to that body. Behold! “He that testifieth these things saith, Surely I come quickly: Amen.”

“Even so, come, Lord Jesus!”

QUESTIONS

1. What does the word “millennium” literally mean? To what has it come almost exclusively to apply?
2. Cite the Bible authority that Christ and His saints will have a literal reign *on earth*.
3. What then will be the relation of the glorified saint to the earth? Give the Scriptural parallels.
4. How is the millennium like preceding dispensations? How different?
5. What of earth conditions then? Who will die in the millennium? Why?
6. What Biblical type shows the millennium is at hand? How near? But what first?
7. Cite Scriptures and types to show these blessings are only for those already redeemed when the millennium begins, positively no second chance for anyone.

XXIX

THE JUDGMENT DAY

Rev. 20:10-15

Judgment Day More Than Twenty-four Hours—Seven Great Judgments—The Believer's Sins Judged in Christ on Calvary—The Christian's Daily Self-judgment—The Believer's Works—Basis of Rewards, Not Salvation—Judgment of the Nations—Treatment of the Jew in Day of Jacob's Trouble the Basis—Judgment of Israel—Judgment of Fallen Angels—Judgment of the Wicked Dead—Awe of that Day—Its Universality—Its Basis—Immediateness of Its Doom—Reality and Eternity of Hell—In Which Judgment Are You?

The text for this evening is Romans 14:10: "We shall all stand before the judgment seat of Christ."

How great and mighty, universal and certain is the Judgment Day of God. When people hear this expression, somehow or other they usually think of a single day of twelve or twenty-four hours. Such is not the Bible conception of the duration of The Judgment Day. There is a Judgment Day and we all shall stand before the judgment seat of Christ, but not all at the same time, nor all for the same judgment purposes.

I find in this blessed Book of God, which is a lamp unto our feet and light unto our paths, that there are seven separate, distinct, great and mighty judgment sessions which constitute in their entirety God's Judgment Day.

I. THE BELIEVER'S SINS

The first one I call attention to is the Judgment of the Believer's Sins, the Christian's sins. Usually people think

that every one will stand before God to be judged about his sins and truly, indeed, every sin that has ever come into the world in any one's life is judged by the all seeing eye of God. Indeed, His wrath is poured out thereupon, but never does a person who has taken Christ have to stand before the judgment seat of Christ to be judged on the subject of his sins.

In John 5:24 Christ says, "Verily, verily I say unto you, he that heareth My word and believeth on Him that sent Me, hath eternal life and cometh not into judgment." This is because Christ bears away the sins of all those who take Him genuinely as their atonement.

Christ died for our sins. It was our sins that crucified the Son of God. Romans 5:9, "Much more then, being now justified by His blood, we shall be saved from wrath through Him." What a complete Savior Jesus is to those that do indeed really, fully, actually, accept Him! We read in II Cor. 5:21, "For He hath made Him to be sin for us, who knew no sins; that we might be made the righteousness of God." The fulness of this mystery no man can conceive. Not only did Jesus bear the sins of the world, but God says He made Him to be *sin for us*. Christ not only bore the believer's sins but God is authority for the statement that He *became sin for us*. All sins however many, black and horrible they are, He not only bore but *became them*. He became *sin*, that *we be made the righteousness of God*. What a complete exchange of places! Christ not only bore all sin for the believer, but He became sin, and there He was before God, as not only all the sins that were ever committed in the world up to His time, but all that would ever be committed, these He became. Then God the Father turned His face from Him and Christ cried out: "My God! My God! Why hast Thou forsaken Me?" God always forsakes sin and when Christ, though the Son of God that He is, took upon Himself our sins and became our sins, God forsook Him.

But when Christ became sin for us, the same scripture says it was that we might thereby be made the righteousness of God in Him. What purity! What holiness! What is so precious as a Saint, not a Saint by profession, but a saint in reality? But never think that simply because Christ took our sins away, our sins were never judged. Ah sharply they were judged: they were judged on Calvary. And when God beheld, as He did, the sins of every man and every woman in this audience, God's anger struck right through that Body, though it was His Son. Oh beloved! there is but one safe place for a person now, and that is where God's wrath has already struck—Calvary! It will not strike twice in the same place. Just as in the early pioneer days when the prairie man beheld a prairie fire coming, wise was he, he knew that the fleetest horse, though native born to the prairie could not out run that fire. What would he do? Simply strike a match and set fire to the grass about him and when that great fire came it did not come near him for the fire had already swept there. And as the fire will not go the second time where it has just raged, God's wrath will never again fall upon Calvary or strike His Son. Calvary is the only place any mortal may live with assurance of life.

God says again, relative to the believer's sin, that (Heb. 10:17) He will remember our sins no more. How completely God forgets and blots out! A. C. Dixon tells this true incident from his own life. While pastor of the Moody Church he received a telegram that his father was at the point of death, to come quickly if he ever expected to see him alive. He took one of the fastest trains in America and sped away to that Carolinian home; but when he reached the gate his brother met him to say too late. A. C. Dixon went in and knelt at the bedside of his father and began to pray like this unto God: "Oh, Lord, this dear minister of Thine of these scores of years, led me to Christ; he was Thy instrument in leading me out into the ministry, Lord, before this dearly

beloved prophet of Thine goes hence, indeed bring him back to speak a final word to me." And while he was so praying, the father spoke out, "Why, Chester, are you here?" "Why, yes, father how are you?" And then the old man told him: "Why, Chester, I was in Heaven, I know I was before the throne of God and beheld His greatness. How I felt unworthy to be there, and I began to confess my unworthiness and the Father said, 'My Son, I don't know what you are talking about.' And then I thought surely He would, and I fell at his feet and began to confess my sins, and Chester, He touched me on the shoulder and lifted me up and said, 'My son, I don't know what you are talking about.' And then I was here. But Chester, I was there, and I know I was there, and that happened, I know, in Heaven. It must be that is how completely the blood of Christ Jesus, His Son, cleanseth us from all sin that God does not even any more remember them! And then the aged minister fell away into death and was gone.

The believers' sins will then be judged no more, because Christ said: "He that believeth on me, comes no more into judgment."

II. THE BELIEVER'S SELF-JUDGMENT

But there is another judgment for the Christian, and that is the judgment that each Christian must exercise on himself. I cite you here to I Cor. 11:31, 32: "For, if we would judge ourselves, we should not be judged. But, when we are judged, we are chastened of the Lord, that we should not be condemned with the world." And whenever one stumbles, what is he to do? At once quickly judge himself, make his confession unto God immediately that he be not chastened by the Lord, then God will not have to judge him. But note, He says further if in our walk the defilements of the earth touch our garments and we notice them not and do not change so as to remove it, then God by chastening will

begin to afflict us and will begin His judgments here while we walk that we may indeed confess the sin and have it removed.

The Christian has to pray daily for himself. Why? That God will not have to chasten us with chastisements. We read in 1 Cor. 5:5 of a certain one who persisted in walking unworthily,—“To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” And thus the Bible doctrine is brought out plainly that, if as Christians we do not walk through this life and judge ourselves so as to keep our garments spotless, then God will, in this life, judge us with His chastisements and may deliver such an one over unto Satan for the destruction of the flesh. Yes, bodily chastisement, that the spirit may be saved in the day of the Lord Jesus. And the way of escape for every Christian from that chastising judgment of God is, as the Scriptures say, to judge ourselves, indeed, when any defect, any sin, any fault, or error begins to creep in; be alert to see it and confess it at once that the Father may cleanse us at once and will not have to chastise us.

III. THE BELIEVER'S WORKS

We find another third great judgment and it is for the believer. The believer's works are going to be judged. How blessed is the Bible doctrine on this subject! II Cor. 5:10 reads: “For we must all appear before the judgment seat of Christ that everyone may receive the things done in his body,” that is his deeds “according to that he hath done whether it be good or bad.”

And we shall all stand before the judgment seat of Christ to be judged according to what we have done! Note, there is then gain or loss, not of the soul but gain of reward or loss of reward. In I Cor. 3:11-15 we read: “Other foundation can no man lay than that is laid, which is Christ

Jesus." So then it is not the foundation that is going to be judged, Christ Jesus, "Now, if any man build upon this foundation gold, silver, precious stones, wood, hay and stubble every man's works shall be made manifest; for the day shall declare because it shall be revealed by fire; and the fire shall try every man's" salvation? No—"every man's *work of what sort it is*. If any man's *work* abides which he hath built thereupon he shall receive"—salvation? No—"a *reward*." This shows that when the Christian comes in the future for his works to be judged it does not mean a matter of salvation, but a loss of his reward. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet, so as by fire." And that mighty day is right upon us, dearly beloved Christian, when we, as children of God, are going to stand before the judgment seat of Christ, not to be judged for our sins which were judged in Christ Jesus—but our works will be tried as by fire. And, if they abide, reward; if they perish in God's test of fire, He whose works are judged shall suffer loss. The greatest thing, his soul, "he himself, shall be saved." It is loss of reward that he suffers. Oh, that glorious day is right upon us. What about the treasures in Heaven that in this life by our works we have laid up there?

II Timothy 4:7-8 reads, the apostle Paul speaking by the Holy Spirit: "I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only but unto all them also that love His appearing." Hear Rev. 22: 12: "Behold, I come quickly and my reward is with me to give every man according as his works shall be." The rewards are at His coming. Consider what Jesus brings with Him when He comes! He comes not alone; He comes not simply with those heavenly angels accompanying but here he says: "Behold, I come quickly and my reward is with me!"

How many? "To give to every man rewards according as his works shall be." Oh! the glorious coming of Christ!

And that judgment day for the Christian is yet future and it is at His coming for them when He will bring the rewards with Him for all the works of every one of His.

The doctrine of works is not that by any works is anyone saved and if one is thinking to cover his sins by his works, Oh, how the wrath of God will burn the works and the soul that tries to keep under those works to hide from God. Where is the place to judge sins? The blood of Jesus Christ. If you have not the blood of Christ upon you nothing else can avail and the doctrine of works and rewards is not salvation thereby but rewards to those already saved.

IV. THE JUDGMENT OF THE NATIONS

The fourth great judgment that is also upon us is the judgment of the nations,—when Christ returns with all the redeemed. It is recorded in the 25th chapter of Matthew. What a mighty day it is as we have a record of it in God's word! And, it is a separate judgment from the others, "when the Son of Man shall come in His glory, and the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed thee or thirsty and gave thee drink? When saw we Thee a stranger, and

took thee in? or naked, and clothed thee? Or when saw we Thee sick, or in prison and came unto Thee? And the King shall answer and say unto them. . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," and they shall answer, "When did we see Thee in want and not administer unto Thee?" And Christ answered as before: "Inasmuch as ye did it not unto my brethren."

Note this judgment is not the judgment of the great white throne but an altogether different description than that which is recorded in Revelation twenty. There the judgment is that of the white throne. There was the resurrection; here in the Judgment of the nations there is no resurrection at all; it is a judgment of only the living nations; there books were mentioned, also the book of life; here no books are seen at all. Note the three classes when the nations are judged: the sheep, the goats and "My brethren," and the nations are judged as sheep and as goats, according to the way they have treated "My brethren." Oh, dearly Beloved, important is it how we treat the Jew.

Different groups are judged on different subjects. The Christian is never judged for his sins because his sins have been judged already for God's wrath struck His Son, who bore our sins. But the Christian is judged for his works, not that he thereby might be saved but his rewards are thereby determined. And the nations at the coming of Jesus are now to be judged and are sheep and goats, according to what?—the way they have treated "My brethren!" Who are these brethren? Christ was born of the Jewish race, fashioned after the likeness of man, indeed, and God ties up a mighty message in this eternal Book about the way we treat the Jew. Back when He called the head of the Jewish family, Abraham, in the twelfth chapter of Genesis, God says: "Whosoever

shall bless thee"—the Jew—"him will I"—Almighty God, "*bless.*" But the same God announced also: "Whosoever shall curse thee, him will I"—the Jew will not have to curse back—for God Almighty says, "him will I curse." In this judgment of nations, the twenty-fifth chapter of Matthew, it seems the basis will be about how the nations have treated the Jews during the Tribulation. How we treat the Jews preceding Tribulation, God is judge of us now. That is why Russia has gone all to pieces, starving by the millions, when before, just a few years ago, it was a great and mighty nation,—because of the way she has treated Israel.

The Lord says that He will curse the fellow that curses the Jew. Oh, Beloved, don't curse a Jew. And, America, don't ever, as a nation, curse the Jews, as a nation! Oh, Russia, what art thou tonight reaping, because thou hast so persecuted that people! God is fulfilling His word that He—the Almighty God—will stand up and curse that nation. That is the word of God.

Why has Germany gone to pieces? Why have nations that but a little while ago were strong, but that they have persecuted the Jew unto death in many places? But now God is fulfilling His word: "Him that curseth thy seed, oh Abraham, I, the Lord, will curse; but those who bless thy seed, I, Jehovah, will bless!"

Why are America and Britain the greatest nations of earth today, with the greatest prosperity, the greatest wealth, and the greatest of every earthly blessing? Here is the secret: not because America and Britain are more religious than other nations, but because they have, as nations, been good to the Jews. Not because America and Britain are not sinners. Oh Beloved, if we could be lifted up and look through the eyes of God on this country, how filthy we would see it! Yes, America is sinful, as sinful as any other people on the face of the earth. If we could see how many indeed break God's laws, how universal is the profanation of His

name everywhere, behold the marital impurities, if we could see the sins of the night, we would perhaps say America leads the earth in degradation for the Light she has received. It is not because America is not a sinner that she is blessed, but God swore centuries ago, "Whosoever blesses thee, Israel, I, the Lord, will bless." And just this is the reason God has so blessed America and Britain today, because *thus far* in their national life they have not cursed the Jew as a nation. And yet there is a move abroad in some circles of the United States against the Jew. Beloved, hear not that voice. Oh, touch not the Jew hurtfully or slanderously for God says whosoever does curse the Jew, him will I curse.

The greatest test of the nations, however, relative to Israel and regarding which they are judged on the return of Christ, will come during the Tribulation. At the return of Christ all nations will be judged especially with reference to how they treated Israel in the Day of Jacob's Trouble. Let America take care that she heed not the cry that will arise against the Jew at that time.

Alas, for those nations that do come up against Jerusalem! I would tonight that I could speak for the future and so state now, regardless of what parties, Democratic, Republican or some future party, when we are gone yonder and are taking part in the judgment of this world, America would get this message: "Don't go up against Jerusalem! Don't give your name to an organization secret or public that is looking spitefully at the Jews, for your own sake!" Beloved, it is the word of God.

V. THE JUDGMENT OF ISRAEL

Another one of God's mighty judgments, "for we shall all stand before the judgment seat of Christ," is the judgment of Israel which will be at the return of Christ. This is recorded in Ezekiel 20:37-38. Christ represents that the Jews shall be gathered from all nations after Christ returns and He

described it so vividly that it seems that it will be in the wilderness yonder where they will be assembled and where He will judge them.

When Christ comes and they who pierced Him look upon Him, not even then will all escape condemnation. The Scripture seems to indicate, in the reference cited, that some will be rejected at that time and others accepted at that time, and that this is at the return of Christ with His people.

VI. THE JUDGMENT OF THE FALLEN ANGELS

Another great judgment is the judgment of the fallen angels. Indeed, all the fallen angels will be judged when Satan is judged, at the end of the millennium, one thousand years after the return of Christ. Note the date of these different judgments: judgment of the Believers' sin in the crucifixion of Christ Jesus; self-judgment of the Christian as to his walk, daily; judgment of the Christian's works at the coming of Christ *for* His people; the judgment of the nations, and the judgment of Israel, at the return of Christ *with* His people, and then the judgment of the fallen angels and also of the wicked dead at the end of the millennial reign of Christ and the saints. Then the Judgment day is a day of a thousand years—it is the Day of the Lord. 1 Cor. 6:2-3 tells us that the saints will judge both the world and the angels! Indeed, all come into judgment but note it will be at different times and on different subjects.

VII. THE JUDGMENT OF THE WICKED DEAD

In conclusion, I call your attention to the most terrible judgment, that recorded in Rev. 20:11-15, the judgment of the wicked dead. "I saw a great white throne and Him that sat on it, from whose face the earth and heaven fled away and there was no place found for them. I saw the dead, small and great, standing before God," and now the books are opened, and "another book was opened, which is the Book of

Life. And the dead were judged out of those things which were written in the books according to all their works."

Note the *awe* of this day when it comes—when all the wicked dead are judged. So far we have dealt only with the believers' judgments, that of the nations and of Israel and of angels. But what of him who believes not in Christ and who has never come to Christ? They, too, will stand before the judgment bar of God and here is described the awe of that day. Rev. 20:11,—the earth and heavens flee away when that great judgment throne is erected. Rev. 6:14 testifies of a time when "the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." How that day is ushered in! Joel 2:10-11 gives it in these words: "the earth shall quake and the heavens shall tremble and the sun and moon will be darkened and the stars withdraw their shining, for the day of the Lord is great and very terrible, and who can abide it?" The heavens like a scroll rolled up and God come forth to judge the wicked! What a picture!

Note further, *only the wicked* are judged in the judgment recorded in these verses. All others now have appeared before the judgment seat of Christ—the resurrection from the dead of all who have taken Christ as their judgment has already taken place and they were accepted but "the rest of the dead lived not again," that is, bodily, "for a thousand years." The picture of Revelation Twenty is of the wicked dead coming forth at one call. What an awful scene that will be! We sing, sometimes, about "When the Redeemed Are Gathering In" and how our hearts leap for joy as we anticipate that picture; that great company of all the righteous shall be together, from righteous Abel, the first saint to die, clear on to the last one beheaded for Christ by Antichrist! What a precious host that will be of the redeemed gathered yonder! How beautiful to behold! But here is another gathering and that is when all the wicked are gathered in! Look at them

yonder in one great scene! Multitudes—but not one righteous! A stench indeed! Everyone filthy! From murderous Cain clear on to the last sinner! All called forth by the trumpet of God to appear at the same time before the judgment seat of God! The righteous shall come forth with songs and rejoicing! But those come forth with wails and outeries and blasphemies! Behold, when all the wicked are gathered in and stand before Him who is righteous to be judged!

Note *the universality* of this judgment. The record is that the sea gives up its dead and death gives up its dead and hell gives up its dead. Dives, indeed, who prayed from hell, "Oh for a drop of water to cool my tongue," will be given up by hell for him to come before the judgment throne of God! Note, in this connection, the Scriptures teach that the wicked go at once to torments, to hell at death,—not before the judgment bar of God. The universal judgment of all the wicked will come at the end of the Millennium and then hell will give up its dead for that is where they will all have to come from.

Note the *basis* of this judgment of the wicked,—their works. How many times is this repeated! In the twelfth verse it says they were judged out of those things which were written in the books. And the thirteenth verse closes with: "And they were judged, every man according to their works." Time and again is that note sounded here. That is a new judgment basis. But this is the group who cried all through their lives, "Away with Christ! We do not need His blood. We can take care of ourselves." They are the folks who said, "We do not need to repent of sin." God is taking them at their word. Since they argued "we choose not to come on the merits of the shed blood of Christ; we will come forth on an independent ticket,—we will choose to stand on our own merit"—God investigates their merit. That is the reason of so many "books"—they are going to be judged according to their works.

Every thought, every word, of the whole life is recorded: every visit to the gaming houses, all foolish jestings and gay sports, all secret goings to the profligates' house, every deed is now brought forth in those "books." The "Book of Life" is brought forth also as the last appeal. When this wretched group sees the futility of being judged by works, they in desperation cry out, "Maybe I did at one time take Christ, even His blood, I remember especially one time I felt such a pull on me to do it,—maybe I did. O, look, look, see if I did not? See, now if I cannot come on His blood!" And as the last appeal is made, the Lamb's Book of Life is consulted but where the name should have been there is only a silent blank space that testifies against you. Lost! Lost! Eternally, lost!

Note the *quickness* of the doom. "And whosoever was not found written in the Book of Life was cast into the lake of fire." The execution of the judgment sentence happens at once. Oh! Beloved, just as God gives us pictures of heaven before we arrive there, so He gives us pictures of hell—"lake of fire"—that we may come unto repentance and flee to Christ for cleansing.

There was a rich man, Dives (Lk. 16:19-31). Christ tells about him, who in hell lifted up his eyes, being in "torments," the word is plural, not torment, but "torments." How many are the woes of hell? Nobody knows. This fallen one saw Abraham afar off in bliss. Thus we learn that those who go to hell will take their eyes with them. They not only experience their own sufferings but they see the sufferings of all the others. It but increases their own agony that they *see* in hell! "Oh that our eyes had not been brought to Hell!" It will be a Hell indeed just to be seeing with their eyes the torments! Looking above, below, to the right, to the left, everywhere and seeing only agony. But listen! They take their voices with them to Hell! He cries, "Father Abraham, have mercy on me!" And every fellow that goes to Hell is going

to take his voice with him also. Oh! The cries that will be in Hell! What a pandemonium forever and forever! Everyone crying and cursing on forever! Not only do they take their eyes and tongues and voices to Hell but their feelings, for he says, "Send Lazarus that he may dip the tip of his finger in water and cool my tongue." Oh, the body's feelings—everyone of them are taken to Hell and everyone is an avenue for the wrath of God, indeed, for those who spurned Christ. When Dives prayed for water the answer was: "Son, remember, how thou hadst in thy life time." And everyone who goes to hell will take his *memory* with him. It seems like that will be the worst punishment and sting of all. "Son, *remember*." Remembering in hell—why it is so long in which to remember and everyone so wide-awake now, that surely indeed, everyone who ever goes to Hell, finally recalls every talk that father or mother or brother or sister ever gave them to come to Christ. They will recall every face of every worker that ever approached them and every word and every song. "Son, in hell, remember, remember" and those ten millions and millions of men will be all remembering: "In life thou hadst thy chance."

Beloved, Hell is a place. Hell is real. Hell is eternal, one is never annihilated in Hell for this chapter says that their smoke cometh up forever and forever. The sixteenth chapter says that they have "no rest day nor night." That shows that the punishment is abiding, is not annihilation, or they would rest sooner or later.

In which judgment, Beloved, are you tonight? Every person is labeled all over right now for the coming judgments. "My word shall not return unto Me void, but it shall accomplish that which I please . . . and shall prosper in the thing whereto I send it." And what does God's word go forth for? Most people forget it is for one of *two* purposes: For life, and life more abundantly, for those who receive, but for condemnation greater, increasingly greater, for those who reject it

and tonight everyone because of this hearing of His word is receiving new labels, even the speaker: for life more abundant because of hearing these things and heeding, or for greater condemnation because of having heard and heeding not. Tonight, as I speak, the angels are passing all through the congregation labelling you, stamping you now for the judgment. In which judgment do you appear? What about your sins? Are they judged in Christ so that you will come into no more condemnation for your sins? Christian, are you judging yourself in your daily walk, so that God will not have to chastise you? Are you doing the work of your choosing or of His, are you never ceasing night or day in His labors that He may bring rich rewards for you at His coming?

What about that other group here tonight—you that have never taken Christ so far? Thus far in life you have been saying, "I need not the blood of Christ. I will stand on my own moral character." Behold that picture which very presently shall be your lot and your condition. Flee to the cross tonight. Seek ye the Lord while He may be found," is equally saying that there is a time soon when seek Him as you may yet He cannot be found. Call upon Him this very hour.

QUESTIONS

1. What is the declaration of Rom. 14:10?
2. Will all be judged at the same time, or for the same thing?
3. Name the seven judgments and state the relative time of each.
4. Will the Believer ever be judged for his sins? Were his sins ever judged? Where? How? Cite Scriptures.
5. What is meant by the Believer's *self-judgment*? Cite Scriptures.
6. When are the Believer's works judged? If his works are burned, what "loss" does he suffer? If they stand the test of God's fires, what does he "gain"? When is he rewarded?
7. When is the Judgment of the Nations? Where? On what basis? What is the resulting classification? What indicates the judgment of Matt. 25:31-46 is not the judgment pictured in Rev. 20:11-15?
8. Why are America and Britain so blessed as nations?

9. When is the Judgment of Israel? Where? Is all Israel accepted at that time?
10. When are the fallen angels judged? By whom?
11. What judgment is described in Rev. 20:11-15?
12. Concerning the Judgment of the Wicked Dead, when is it? What is the basis of their Judgment? Why? Their sentence? How immediate?
13. On the authority of Christ (Luke 16:19-31), what do the lost take with them to Hell?
14. What in Scriptures shows that Hell is literal—and not figurative? That it is eternal? That it is never annihilation?
15. How is Isa. 55:10-11 fulfilled every time God's word goes forth, even when one does not accept it?
16. In which judgment are you?

WHY THE NATIONS WILL SEEK TO DESTROY ALL JEWS IN THE DAYS
OF ANTICHRIST

That the Scriptures declare the final Antichrist will gain dominion over all nations and kindreds and under his leadership the nations will boil with such Anti-Semitism, hatred for Israel, that they will seek to slay literally every Jew, is clear (Rev. 13:7; Joel 3:9-14; Rev. 19:17-19). WHY this hatred of Jews everywhere in that day (now at hand, and which will break forth suddenly) which will demand their annihilation and utter extermination even as individuals?

Because in that day the Antichrist (or Kemal) shall have been accepted by the Nations as Christ instead of as Antichrist; but the Jews will, for the most part in the end of his career, stubbornly resist him at Jerusalem. Hence the viewpoint of the Nations will be some sentiment such as the following: It was the accursed Jews that crucified our Lord the first time He came, and now that He has returned, it is none but the accursed Jews that yet resist him, yea the very city that nailed Him to the cross two millenniums ago; for their consummate sin in that day, they have been sold to Satan and are his arch tools, as evidenced by the fact that now only Jerusalem, which crucified Him, now resists and decries him, and it is now become the duty of mankind, in enthroning this lord returned, to slay every Jew living! Such will be the viewpoint of Gentiles at that time. But it is they and not the rebellious Jerusalem that in that day will be deceived by "the strong delusion," "that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11-12.

XXX.

THE NEW JERUSALEM

Rev. 21:1—22:7.

The End of the World not Extinction of the Earth—The New Heaven, the New Earth, a New Sea—the Holy City—Its Materialism—Its Builder—Its Location—Its Size and Splendor—Its Relation to the World—The River of Life, the Tree of Life, and the Throne of God within—On Earth as It Is in Heaven.

“And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more” (Rev. 21:1). These words prefacing the description of the New Jerusalem first introduce us to a new heaven, a new earth, and a new sea: and by this language is not meant the cessation of the earth as a planet, but its redemption. “The End of the World” does not mean the extinction of the earth—but that for which the Spirit says in the eighth chapter of Romans it groans for—its regeneration, restitution, or redemption completed. Always there is a difference between “world” and “earth.” The latter is the planet; the former is the state of affairs on that planet. The latter will never cease to exist, the earth; the former, the world, not only will end but has already had endings in times past. There are three Greek words sometimes all referred to as the world: *ga*, which means the earth proper, the ground, this material orb; *kosmos*, which means the ornamentation and external order of the earth,—its vegetation, peoples, etc., and *aion*, used more than one hundred times in the New Testament, always referring to *time*, eras, dispensations,—a particular stage. It is

always this last word that is used in passages speaking of "the end of the world:" it is not the earth. Times change, æons end, fashions pass—but there is no Scripture to indicate the earth shall ever cease to exist as a planet, or that any other of the material orbs shall cease to exist.

In passages which speak of the *passing away* of the earth and heavens (as Matt. 5:18, 24, 34, 35; Mk. 13:30, 31; Rev. 21:1, etc.) the original word never means end of existence but to pass, as a ship through the sea. The idea is *transition*, not extinction. Further, passages where the heavens and earth are spoken of as *perishing*, *dissolving*, *flying away* (as Isa. 34:4; 54:10; Rev. 20:10, etc.), always indicate from the connections not a cessation of being but the dissolution of the present condition of them to give place to a new and better condition. At least one such *perishing* of the earth has already happened. Peter, speaking of the heavens and earth of Noah's time, says, "The world that then was being overflowed with water, *perished*" (2 Pe. 3:5, 6). But what perished? Not the earth as a planet, but its peoples, the things then existing on its surface. The dissolving of which Peter also speaks is identically the same word the Savior uses when He said of the colt, "*Loose him*," and of Lazarus who came forth with his death-wrappings, "*Loose him and let him go*;" of the four angels bound at the Euphrates who must be "*loosed*," likewise of the Devil who must be "*loosed a little season*"—meaning a deliverance from some bondage. And after the *passing away* of the sea, John later sees the sea, and sees it give up its dead; after the earth is passed away, he sees "nations" still living on it. Hence, these terms mean undoubtedly great and mighty changes but not extinction. Further, Scriptures declare, "*the earth abideth forever*" (Ps. 15:5; 119:90; Ecc. 1:4), and God covenants "I will not again curse the ground any more for man's sake, neither will I again smite any more every living thing, as I have done" (Gen. 8:21, 22); further, "*the meek shall inherit the earth*," the

“righteous shall dwell in it forever” (Matt. 5:5; Ps. 37:9, 11, 29; Rom. 4:13, etc.) John here beholds the final redemption of our earth.

1. “*A new heaven*”—“not blotted out, swept to nothing, but retouched, changed, renovated, brightened up from all disorders. The heaven over us now is very charming and beneficent. How beautiful and blessed the never ending procession of sun, and moon, and stars, and clouds, and seasons, and days, and nights and showers, intermingled as they are with heat and cold, storm and calm, gloom and brightness! This old garment of things is still full of rejoicing, and glory, and scenes and themes to touch, inspire, and lift, and discipline, and make glad the heart. What then will that new investment be, to which it is to give place! We cannot describe the meteorology of that new heaven; but it will be a heaven which no more robes itself in angry tempests and menacing blackness; nor ever flashes with the thunderbolts of wrath; nor casts forth plagues of hail; nor rains fiery judgments; nor gives lurking place to the Devil and his angels. We often look at the blue sky that arches over us, at the rosy morning’s welcome to the king of day, at the high noon’s flood of brightness, at the mellow glories of the setting sun, at the solemn midnight lit all over with its twinkling star-gems, and we are thrilled with the perfection and beauty of Jehovah’s work. What, then, shall it be when the great Architect, set to do honor to the love and faithfulness of His only begotten Son, shall put forth His hand upon it the second time, to renew it in a fresh and eternal splendor.”

2. *A new earth.* “The earth is now full of ailments and disorders, and in deep captivity to corruption, yet it has much attractiveness. Most men would prefer to stay in it forever, if they could. Ah, this homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with water-springs, gladdened with laughing

brooks, ribboned with rivers that wind in beauty about the rocky promontories, varied with endless hills and valleys, and girthed about with the crystal girdle of the ruffled seas,—these numerous zones, and continents, and islands,—these youthful springtimes bursting out with myriad life under all dewy steps,—these blazing summer glories,—these gorgeous mellow autumns,—these winters, with their snowy vestments, and glazed streams, and glowing firesides,—and living Nature in its ten thousand forms, singing, and dancing, and shouting, and frisking, and rejoicing all around is,—what pictures, and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and wake our tongues, and put fire and enthusiasm into our thoughts, and words, and deeds! But this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring!—an earth which no longer smarts and smokes under the curse of sin,—an earth which needs no more to be torn with hooks and irons to make it yield its fruits,—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour,—an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked with armed men on their way to war,—an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles,—an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored!"

3. *And the Sea new.* I take this third particular to mean the old has passed away. Always in mention of heaven, earth, and sea, this is their order; so was it at creation, the old crea-

tion, and the order is the same here in the new creation—heavens, earth, sea. The sea is neither heaven nor earth,—hence it is given special and distinct mention. The old sea existed when Adam was in Paradise and when Noah came out of the ark. So will there be a sea in the new world. The Rabbis taught that in the new world of Messiah men shall be able to walk on the surface of the sea as easily as they now walk the earth. Nor is this unlikely—Jesus, as a man, walked on the sea, and so did Peter till his faith failed him. The miracles of Christ were but pre-intimations of the restitution of all things. At any rate the sea in the time of the new things will be subdued and no longer unmanageable as now.

With these introductory particulars, we now note in detail the presentation here given of “The City Four Square,” “coming down out of the heaven from God.”

1. In the first place, it is a *real material city*. All the elements of a city are indicated. It has specific dimensions; it has foundations, walls, gates, streets, guards without and inhabitants within. Among the highest promises to saints of all ages, was the promise of a heavenly city, God-built. Abraham “looked for a *city* which hath foundations, whose maker and builder is God” (Heb. 11:10). Of the ancient heroes of faith, it is recorded that “God hath prepared for them a *city*” (Heb. 11:16). Jesus said to the disciples, “I go to prepare a *place* for you” (Jno. 14:2). The Apostle wrote, “Here we have no *continuing city*, but we seek *one to come*” (Heb. 13:14). It is also called “the Bride, the Lamb’s Wife” on account of the sanctified and glorified ones who inhabit it. There can be no city without multitudes of inhabitants, nor yet without edifices. It is the two combined that make a city, so here. The whole taken together is embraced in what the angel calls “the Bride, the Lamb’s wife.”

2. The *builder* of this city is *God*. John sees it “coming down out of heaven from God.” Its origin is celestial. He who made the world is the sole builder of this city. It is the

product of His wisdom, love, and power. It has no architect but God for every mansion in it, no workman but God.

3. Only hints are given as to the *location* of the city. "Coming down out of heaven"—at least gives the idea that it comes close to the earth and is intended to have a close relationship with the earth. But on the other hand, nowhere is it ever asserted to become part of the material fabric of the earth. Though coming down, it is always spoken of as the "Jerusalem which is *above*" (Gal. 4:26). The nations on earth walk by its light which implies it is *over* them. Prophecy tells of the future Jerusalem as set at the tops of the mountains and exalted over the hills (Isa. 2:2). It will probably stand over Palestine, and, perhaps, stationary, as the earth revolves under it, not so high as to be out of view of the dwellers of the earth, and not so low as not to throw its light upon all countries, half of the earth at a time.

4. *Its Size and Splendor*. Never is there a stinginess in God's creations. When He set Himself making worlds, He filled immeasurable space with them. When he created the angels, He called forth myriads upon myriads until all earthly count is exhausted. When He began the glorious work of redemption at such an awful cost, it is so executed and carried through that in the end innumerable hosts that cannot be numbered reach the high calling that God's grace makes attainable. This city is 1,500 miles square,—12,000 stadia. And so is its height. Here are streets over streets, stories over stories, up, up, up to the height of 1,500 miles. The base of it would reach from remotest Maine to remotest Florida, and from the Atlantic Ocean to Colorado. It would cover all the pre-war territorial extent of Britain, Ireland, France, Spain, Italy, Germany, Austria, Prussia, European Turkey and half of European Russia taken together! Its every street is one-fifth the entire length of the diameter of the earth and its avenues, though each a mile apart, would be not less than eight millions! Earth has no foundations on which such a city could

be set and could not at all furnish the materials of which it is built.

Naturally we expect a city built and ornamented by Jehovah to be of splendor transcendent. Everything built by God is the very best of its kind. So this city, a "Great City," meant to be the crown of all His handiwork. Earthly cities are often magnificent and charming. And yet, viewed at a distance, they are dusty, dingy, enveloped in fumes of smokes, having but a dim light of their own, appearing as but irregular heaps. How different this city! John describes it as having the Glory and Light of God. "Glory is brightness, lustre, splendor." Hence it has the brightness of God, the lustre of God, the splendor of God! God's brightness as flashed on Saul of Tarsus surpassed the radiance of the noonday sun. The very intensity of its brightness struck him blind. But its brightness is manifested with such sharpness only when manifested against sin. Here its brightness is like a *jasper stone*: wavy with various colors of the rainbow. But jasper as we know it is opaque. But this is "like a most precious jasper stone *crystal-clear*." It has "a wall great and high" which is not simply like jasper but is jasper itself. And the wall stands on twelve foundation-stones, each a distinct and separate jewel in itself. Through these walls are twelve gates and each of these gates is one solid pearl. From these gates inward, there are as many main streetways, all of gold of peculiar heavenly quality, *transparent gold*. The city itself is of the same material,—"*pure gold like to clear glass*." Its splendor surpasses every imagination of the heart.

5. *Its Relation to the World at Large*. What Jerusalem was to Israel in the days of her national life, will this City Four Square be to all nations. "Beautiful for situation, the joy of the whole earth, is Mount Zion, the City of the Great King" (Ps. 48:2). In every land into which the Jewish people wandered, there was a glad thrill in their souls when they remembered Jerusalem. Night and morning they knelt with

their faces thitherward as they prayed. Year by year pilgrims went up from all lands to this earth Jerusalem. Here came the tribes of the Lord to give thanks unto the Name of the Lord; here were the thrones of judgment. Out of Jerusalem went forth the Law and the Word of God. Such shall be this New Jerusalem for all peoples, of every race and tongue. "The nations shall walk by the light of it." No doubt spiritual light for the soul as well as light for the eye is here meant. What has never yet been upon this earth, a really holy nation, will then be found wherever man is found. Men now talk of *Christian Nations* but in all the earth there is no such nor will there be till the New Earth appears and the New Jerusalem comes into the view of all men. Not till then will the law of Jehovah be the "joy of the waking thoughts and the sleeping dreams of all the children of men." "And the kings of the earth bring their glory and honor to it."

And where God is, only that which is holy can find place. It is "*holy*" and no one can ever set foot on its streets whose names are not in the Lamb's book of life. No place is there for them that believe not Jesus and submit not to His righteousness. No place for them is there who say "Lord, Lord" and do not the things He commands and teaches! It is just this city that the patriarchs and heroes of faith of all ages have left all that they might attain!

6. Within, is a River, a Tree, a Throne, the like of which there are no others.

One of the gladdest things on earth is water. Eden itself was not complete without it. A city without water would be a most disconsolate and unpleasant thing. Hence the New Jerusalem is not without its plentiful supply of bright, pure, living water. But this is "water of life coming forth out of the throne." The Throne is the Throne of the Lamb in and through whom the Father reigns. "This is the reviving and all-animating life and spirit in that sublime city." In the form of the River, they belong to the Holy City alone, not

touching the earth. Only the saints in glory come to the Throne, and share its life and administration; for them alone is the crystal River which issues from it. It is the Spirit of glory which they drink and embody. But just as in the first Eden, "there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6) there was a watering through an earthly medium, so we may rest assured the Waters of this River will bring a refreshing to the earth also in some manner, though, perhaps, indirectly.

What a beauty are trees! A charm to our whole earth do they lend indeed. They break the monotony of cities. The first Eden had its glad and glorious trees and "the tree of life also in the midst of the garden" (Gen. 2:9). The Tree of Life probably is not one individual tree, but a particular kind of tree, as we speak of the "apple tree" or "the oak," a species, of which there are many specimens. In both cases, in Eden of old and in the New Jerusalem, the trees line the River; but in the earthly order of Ezekiel's vision (Ezek. 47:12), they are without the city (the earth Jerusalem) but are within the city (the New Jerusalem) in the heavenly order. The heavenly River flows not from the sanctuary nor to the sea, but from the Throne and through all the streets, with the Tree of Life growing on each side. So all the myriad of mansions of the New Jerusalem thus open directly upon the River of Life and the Tree of Life.

These Trees are, first of all, for the joy and blessedness of the dwellers in the Holy City, beautifying their eternal home, ministering to their happiness, yielding a new fruit every month. Do glorified saints eat in Heaven? The Savior after His resurrection ate even of the coarse food of mortals. The angels did eat of the cakes Sarah mixed and baked and of Abraham's dressed calf (Gen. 18:6-8). There is much moral and spiritual in eating. It was by eating that the fall and all its consequences came into the world. And yet one of the holy appointments for the highest impartation of

Christ to His people in this church age is done in connection with eating and drinking. One of the greatest scenes held forth in the Apocalypse is the marriage *supper*. The inhabitants of the City Four Square drink Life-water and they eat Life-fruits. The eating of the Tree of Life in Eden was to have been the sacrament of fellowship with life for soul and body. Sin cut it off; and all the ministries of grace are for the recovery of that right to that Tree. Hence from His throne in heaven, Christ promises the overcomer, "To him that overcometh will I give to eat of the Tree of Life, which is in the Paradise of my God" (Rev. 2:7), and "Blessed are they that wash their robes, that they may have the right to the Tree of Life" (Rev. 22:14). Hence it seems it is not because of any wasting away of the immortal energies of the glorified saints that they therefore must eat, but the eating of these Life-fruits bespeaks a communion with Him who is Life, the joy of which communion exceeds all present understanding.

But note a further use of these Trees of Life. The leaves of the Tree are for "the healing of the nations." As its fruits add joy to heaven, its leaves bring joy to the earth. Who gathers these leaves, who applies them, in what sense they heal, it is nowhere written and it is vain to attempt to be wise above what God has written. But nations, then, are not to eat of the fruits, but are to be benefited by the leaves. Thus two classes of people are clearly distinguished; a class in glory who partake of the fruits of the Tree and a class on earth called "nations" who receive leaves; and whether fruits are leaves, there is a glorious blessing derived therefrom.

In conclusion, behold the glorious Throne. Christ is now with the Father on His throne but there is a Throne which is particularly His own which He shall take when the great consummation arrives and on which His Bride shall reign with Him as He now reigns with the Father (1 Cor. 15:24-28; Rev. 3:21). This throne is in the New Jerusalem and is "the throne of God" as Christ is God, and it is "the throne of the

Lamb'' in that it is held and occupied as the result of the sacrificial work of Christ in redeeming from sin. Now in this church age, no throne is seen in connection with churches,—Christ walks among the candlesticks, among the churches, the kingdom is not yet come. But immediately following the rapture of the Bride of Christ, a throne appears but indicative of a special dispensation with regard to the old earth, partly retributive, partly remedial, the throne during the Tribulation from which issue the visitations of successive judgments upon the world. With the Hallelujahs over the fall of Babylon, the Tribulation ends, thrones of the Shepherdizers are then seen, ruling over the nations with a rod of iron for the millennium. This period ends with an attempted rebellion when Satan is loosed, and that having been put down, then the "great white throne" appears, the throne of final judgment with no signs of blessing connected with it. Then comes the "Holy City" and the full establishment of the Kingdom, the commencement of which in this presentation we have viewed, and in this "Holy City" is the final throne of God and the Lamb with reference to the earth and man. "And He that sitteth upon the throne said, Behold, I make all things new." Every curse shall cease to exist. Not of the holy city alone can this be said—for there the curse never was. It is a word that applies above all to where the curse has been. It was upon woman, man, earth, and from them now it is lifted. This whole realm of earth where sin and death have reigned so long will come up out of all its desolations, the very blessedness of Paradise shall revisit all its hills and vales "and throughout this nether world, disordered, cut with graves, and full of miseries, that goal of the prayer our Lord has taught us shall be realized, when it shall be '*on earth as it is in heaven.*'"

Such is the final picture set before us in this wonderful prophecy of God. Such are the glimpses which He who so loved the church as to give Himself for the church has deemed

proper to send to His churches everywhere. See then how high our calling is. Shall we condemn it? Shall we neglect it? Shall we be indifferent as to our attainment of it? Yea rather perish every treasure, sever every friendship, break every tie, cast aside every honor or ambition that hinders our title to residence in this celestial city as the co-priests and kings with Christ Jesus, a city reserved for the Bride of Christ "who hath made herself ready." Are you today, still where you were when you entered the Christian life ten years ago or have you run as they who attain?

QUESTIONS

1. What is meant by the expression "the End of the World?"
2. What do the Scriptures which say the world will pass away, perish or dissolve, mean?
3. Give Scriptures to show that the world in the sense of the earth, the planet, will abide forever.
4. What is meant by the new earth, the new heavens, the sea no more (A. V.) in Rev. 21:1?
5. Concerning the New Jerusalem:
 - 1) What indicates it is a material city?
 - 2) Who is its sole Architect and Builder?
 - 3) What is its location?
 - 4) Give a word as to its size and splendor?
 - 5) What of its relation to the world at large?
 - 6) What River, what Tree, what Throne, are within it? Will the earth share them? How? Who will dwell therein? What will be her employ?

XXXI.

“SEAL NOT THE SAYINGS OF THIS PROPHECY”

“These words are faithful and true . . . And He saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.” Rev. 22:6, 10.

“Behold, I come quickly.”—Rev. 22:7.

“Behold, I come quickly.”—Rev. 22:12.

“Yea: I come quickly.”—Rev. 22:20.

Such are the ringing notes with which this glorious book concludes. Note, first, the certainty of these revelations again declared by Heaven; secondly an imperative—a command, an entreaty, a supplication all at the same time—not to neglect the words of this last revelation from God to man; thirdly, the Returning Christ.

First. No other book of the Bible is filled so with the utterances from Heaven to attest the genuineness of the book and its message. It opens and closes with the special notice of being from Him that was dead but is alive, and that the message is with authority. Here it is especially that Scriptures differ from all other writings,—the authority with which they deliver themselves on all subjects, even where reason can tell nothing, where the presentations are so marvelous as to stagger belief. When Christ spoke on earth, He spoke with such simplicity and clearness, with such knowledge and mastery of His subject, that they who heard Him forgot all other authorities and went away saying, “*Never man spake like this man.*” Here have we seen the outline of the church’s warfare on earth in historic continuity from the Apostolic age down to the time when Christ shall return for His people, how He will end the church’s career by taking one here, another there, and leaving the rest because of their unworthiness to escape all the sorrows of Tribulation. With judgment

thus begun at the house of God, we have seen it sweep on through seals, trumpets, vials, to correct and chasten or remove all kith and kin; we have seen Antichrist come from the abyss (*and have identified him!*), captivate the world, run his course of unexampled blasphemy and then sink forever in his final perdition; we have seen Satan's doings in heaven and on earth, his arrest, imprisonment, his short loosing and final lodgment in an everlasting hell; we have seen the throne of the Shepherdizers reigning over all the earth as they put down all rebellion before God and bringing forth eternal righteousness on the earth; we have seen the wedding of the All-Ruling Lamb with His Bride, have seen the New Jerusalem coming down from heaven, every curse swept into hell, the Tabernacle of God take its place among men, redemption finished,—and however marvelous or strange these proceedings may seem, "THESE WORDS ARE FAITHFUL AND TRUE!"

"*Seal not*" is the closing imperative. The imperative is used to denote supplication, entreaty, and also command. All three are embodied in these words of God, "Seal not this book." Hear God supplicate, *Seal not*," hear Him entreat, "*Seal not*," hear His command backed with power to avenge, "SEAL NOT THE WORDS OF THE PROPHECY OF THIS BOOK!"

THE RETURNING CHRIST

"He which testifieth these things saith, SURELY I COME QUICKLY!" This is the one continuous note of this closing book of the Bible from its first chapter, "*Behold He cometh with clouds*," to the three times re-iterated declaration of Christ's return in the last chapter. This is a word, of which, says Luthardt, "there is no other example. Even the mad pride of Roman emperors who demanded religious homage for their statues has never gone so far as to conceive such an unheard-of thought, and here it is the lowliest among men who

speaks. The word must be truth; for there is here no mean term between truth and madness."

Next to the benediction with which the entire Bible closes is, not the promise of Christ's return but, Christ's own personal declaration: "SURELY I COME QUICKLY!" What a way to close the Bible! The Bible closes, it comes to an end, but its last testimony is that we are not through with Christ! Though earth tramples under foot His blood and rejects, this is not the last of Christ and the earth! Though churches forget Him, and go into the preaching of a humanitarian rationalism, the present is not the last of Christ's dealings with those churches!

SURELY, I COME QUICKLY!"

The Pentateuch declares two advents for Christ. "*The Lord will return*," Deut. 30:3,—indicating a first advent and a second. The *Psalms* sing two advents. Witness that trilogy of the 22nd Psalm where the good Shepherd gives his life for the sheep (Jno. 10:11), the 23rd Psalm where the good Shepherd brought again from the dead tenderly cares for the sheep, and Psalm 24 where the chief Shepherd returns to earth as the King of glory to own, reward, and rule with His sheep.* The prophets reverberate with it—a time of rejection, of sorrows, of grief for the Messiah, and a time of glory and rule omnipotent, both on earth, but they left it to time to indicate that for the fulfillment of such a career there would be two advents, a first for all the humiliating events, a second in which the glory shall be fulfilled. They abound in details of both careers. And the New Testament declares two advents from first to last and bears over three hundred promises of the second, literal, personal, bodily return of Jesus of Nazareth!

In conclusion: *the time of His return*.

The writer of the Epistle to the Hebrews takes up this promise of the returning Christ with exquisite pathos: "For

*See Appendix on Messianic Psalms.

yet a little while,—how little, how little,—and He that is coming shall come and will not tarry” (Heb. 10:37). Oh Bride of Christ, look at the original of these words, there is a most joyous message for thee! Instead of that He will come “in a little while” it is *eti gar mikron hoson hoson*, literally “for yet the very least possible little while!” Look in your lexicon and see how “*mikron (kronon)*” means “a short time” and that “*hoson hoson*” “is used to give intensity to other qualifying words!” Thus thy absent Bridegroom says He shall make His tarrying the extremest little while possible! See thou, what is wrapped up in that wording? He means He will have to tarry for the fulfilling of “the times of the Gentiles,” for the completion of the sixth millennium, for the finish of the 2,375 year-days given Daniel, the 1,335 year-days given Daniel, *but that He will not tarry one second beyond these dates!* Have we not seen how all these point 1931 A. D.? But have we not found herein God’s word that the seven last years of His tarrying before instituting His earth reign will be “the Tribulation,” and that it is the same as “Covenant Week” for Daniel, and therefore begins with a Passover season, thereby indicating most probably Passover season of 1925? Have we not found His promise that His Bride shall escape it all by translation (LK. 21:36; Rev. 3:10; Rev. 4:1, etc.)? Then this means seven years before the end of the Times of the Gentiles, before the completion of the sixth millennium, He comes for thee, not one second longer will He permit His separation from thee than it has to be! *Mikron hoson hoson!* Let all these types be as the Bible indicates them, and not a day extra, not an hour lost, *mikron hoson hoson*, and personally, literally, bodily, physically, but glorified and changed into His exact likeness, thou art raptured, crowned, rewarded and enthroned with Him!

Then the “little moment” of Tribulation (Isa. 26:20) in which with Him thou dost judge the world (I Cor. 6:2), then

the return to shepherdize the nations. "*The upright shall have dominion over them in the morning*" (Psa. 49.14).

In these messages we have not followed cunningly devised fables but "the more sure word of prophecy." If we have wrongly divided that word, so slight has been the error as to dates—not in doctrine and teaching—that it will not lessen our ever increasing and anointedly proclaiming the return and time of the return of our Lord, each Nisan 17th, till He appear!

"THE LORD GOD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS." Amos 3:7.

"*The grace of our Lord Jesus Christ be with you all, Amen!*" (Rev. 22:21.)

QUESTIONS

1. What are the ringing notes with which "The Apocalypse of Jesus Christ" close?
2. What has been its one constant theme?
3. What of its authority?
4. What striking imperative does God use in closing the book?
5. When according to Bible types, is the return of Christ?
6. What, then, are the probable dates?
7. What are the qualifications for the Bride of Christ?

APPENDIX

I.

Calendar of Events of the Time of the End.

II.

More about the 2,520, the 1,335, the 1,260 and the 2,300 Years.

III.

Bible Chronology—an Exhibit Showing the Christian Era
Began About 4,070 A. M.

IV.

Press Report of the Founding of the Kemal-Republic.

V.

More About Nimrod.

VI.

A Word Relating to the Messianic Psalms.

VII.

Some Visions Relating to Revelation 12.

VIII.

Masonry, a Babylonian Apostasy.

IX.

Index.

A STATEMENT OF FAITH

We state again and reaffirm our unswerving belief in the following fundamental truths of our holy faith:

1. The Bible is the Word of God, our only authority;
2. The Deity of Jesus Christ by whom and for whom "all things were created";
3. His virgin birth;
4. The substitutionary atonement the only way of salvation, "His life a ransom for many," and which must be personally appropriated by individual faith to be effective;
5. In Christ's physical resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate;
6. In the universality and heinousness of sin, salvation by grace, that sonship with God is had only by regeneration thru the Holy Spirit and faith in Jesus Christ;
7. In the personality and Deity of the Holy Spirit, in the New Testament fashion of His baptism and gifts for each separate Christian but that these have practically been lost by the church general and visible because of unbelief;
8. In the commission of our Lord to preach the Gospel everywhere;
9. In the second, visible and imminent coming of our Lord and Savior Jesus Christ to establish His world-wide Kingdom on earth as it is in Heaven;
10. In a Heaven of eternal bliss for the righteous, and conscious and eternal punishment of the wicked;
11. That Christians everywhere should keep themselves separate from every form of worldliness and separate unto God;
12. The Ordinances of the Church—Baptism (immersion only) and the Lord's Supper.

DIAGRAM OF DAY OF WEEK AND MONTH OF ALTERNATE THURSDAYS OF FINAL 2375 DAYS

If the Covenant is made on Passover, 1925.

1925	1926	1927	1928	1929	1930	1931
Day of the 2375 days	Day of the 2375 days	Day of the 2375 days	Day of the 2375 days	Day of the 2375 days	Day of the 2375 days	Day of the 2375 days
Thursday	Thursday	Thursday	Thursday	Thursday	Thursday	Thursday
7 Apr. 21 Apr. 30 Apr. 35 May 49 May 63 June 77 June 91 July 105 July 119 Aug. 133 Aug. 147 Sept. 161 Sept. 175 Oct. 189 Oct. 203 Oct. 217 Nov. 231 Nov. 245 Dec. 259 Dec.	273 Jan. 287 Jan. 301 Feb. 315 Feb. 329 Mar. 343 Mar. 357 Apr. 371 Apr. 385 Apr. 399 May 413 May 427 June 441 June 455 July 469 July 483 Aug. 497 Aug. 511 Sept. 525 Sept. 539 Sept. 553 Oct. 567 Oct. 581 Nov. 595 Nov. 609 Dec. 623 Dec.	637 Jan. 651 Jan. 665 Feb. 679 Feb. 693 Mar. 707 Mar. 721 Mar. 735 Apr. 749 Apr. 763 May 777 May 791 June 805 June 819 July 833 July 847 Aug. 861 Aug. 875 Sept. 889 Sept. 903 Sept. 917 Oct. 931 Oct. 945 Nov. 959 Nov. 973 Dec. 987 Dec.	1001 Jan. 1015 Jan. 1029 Feb. 1043 Feb. 1057 Mar. 1071 Mar. 1085 Mar. 1099 Apr. 1113 Apr. 1127 Apr. 1141 May 1155 June 1169 June 1183 July 1197 July 1211 Aug. 1225 Aug. 1239 Aug. 1253 Sept. 1267 Sept. 1281 Sept. 1295 Oct. 1309 Oct. 1323 Nov. 1337 Dec. 1351 Dec.	1364 Jan. 1378 Jan. 1392 Jan. 1406 Feb. 1420 Feb. 1434 Mar. 1448 Mar. 1462 Apr. 1476 Apr. 1490 May 1504 May 1518 June 1532 June 1546 July 1560 July 1574 Aug. 1588 Aug. 1602 Aug. 1616 Sept. 1630 Sept. 1644 Oct. 1658 Oct. 1672 Nov. 1686 Nov. 1700 Dec. 1714 Dec.	1728 Jan. 1742 Jan. 1756 Jan. 1770 Feb. 1784 Feb. 1798 Mar. 1812 Mar. 1826 Apr. 1840 Apr. 1854 May 1868 May 1882 June 1896 June 1910 July 1924 July 1938 July 1952 Aug. 1966 Aug. 1980 Sept. 1994 Sept. 2008 Oct. 2022 Oct. 2036 Nov. 2050 Nov. 2064 Dec. 2078 Dec.	2092 Jan. 2106 Jan. 2120 Jan. 2134 Feb. 2148 Feb. 2162 Mar. 2176 Mar. 2190 Apr. 2204 Apr. 2218 May 2232 May 2246 June 2260 June 2274 July 2288 July 2302 July 2316 Aug. 2330 Aug. 2344 Sept. 2358 Sept. 2372 Oct. 2386 Oct.

*Calendar of Events of the Time of the End—The Woes and
Dates from April 9, 1925-Oct. 11, 1931, if the
Covenant Dates from Passover of 1925.*

—1925—

1. April 3—Advent Announcement—"I go to waken Lazarus!"
2. April 3-11—the War in Heaven (Rev. 12) which occurs at Rev. 4:1 but is told at Rev. 12 because there the flight of the "left" Christians is set forth under the symbol of the flight of a woman but not until *after* a smaller, complete and perfect body has first been taken out from her to Heaven.
3. April 8—completion of the charges of Satan against the Man Child as accuser of the brethren and the beginning of Michael's defense.
4. April 9—Passover Day,—the seven year pact agreed to between the literal and final Antichrist and the Jews (though he is only a "little horn" till 1927, Autumn).
5. April 11—Rapture of the Bride of Christ. Only those are resurrected and translated who are "counted worthy to escape all." Luke 21:36; Rev. 3:10. Thus "judgment begins at the house of God" (I Pet. 4:17); every Christian not "taken" at the first of the series then being labelled "Not Worthy to Escape All" by the finger of God. They at once will start to "washing their robes" (Rev. 7:14). There will be a second—and finally a third—catching up, the total series constituting the "first resurrection," saints being taken in ranks according to merit. Lk. 21:36; 1 Cor. 15:23, 41, 42; Heb. 11:35; Phil. 3:11; Matt. 24:28; 25:10; Lk. 12:35-37, etc.
6. April to October—Rev. 6:1, 2—the "white horse"—greatest revival among the "left" the history of the world ever saw. Cf. Hab. 3:9; Isa. 26:9; Psalms 64:7-9; 110:3.
7. Autumn of 1925, Rev. 6:3, 4, the "red horse" of unparalleled bloodshed and murder; resulting from Red Revolutions in Europe, etc., and from the renewal of the work of reshaping the old Roman Empire, and in America from factional strife. This state will continue with varying degrees of intensity perhaps for some time, but its initial start will be Autumn, 1925. Cf. Isa. 26:21; Jer. 25:29.
8. Autumn and Early Winter, 1925, Rev. 6:5, 6, "the black horse," world-wide famine. Cf. Jer. 14:1, 2; Lam. 4:9 and 5:10.

9. Autumn and Early Winter, 1925, Rev. 6:7, 8, pestilential death, sword, famine, and beast, "the pale horse," God's "four sore judgments." Cf. Ezek. 14.

10. Autumn and Early Winter, 1925, Rev. 6:9-11, the fifth seal, martyrdom of Christians for their testimony.

11. Autumn of 1925, judgment on Sun, Moon and Stars. Rev. 6:12-17. Acts 2:20.

12. Autumn of 1925, a general realization that "the Day of the Lord" has begun. Rev. 6:12-17.

13. December of 1925, the sealing of 144,000 Jews (i. e., the Baptism of the Holy Spirit after regeneration). Sixth seal. Rev. 7:1-8.

—1926—

14. A Second Rapture—this time of the great multitude of "left" Christians who now have awakened and washed their robes of their filthy or heady walk in which Christ found them. Will be Nisan 17, 1926. Rev. 7:9-17.

15. After Nisan 17th, 1926, to about June or July, another awakening of Christians who missed the second rapture and who now busy themselves at self-examination, repentance, and making themselves ready for the third call (the last Gentile call). Matt. 25:11; Dan. 12:10, etc.

16. July or August—or both, the First Trumpet, smiting the third of earth, and trees and all green grass. Rev. 8:7.

17. About August-September, 1926, Second Trumpet, Rev. 8:8-9, —a third of the sea turned to blood, a third of the shipping and sea creatures destroyed. See also Hos. 4:1-3; Zeph. 1:3; Isa. 2:16.

18. September or October, 1926, the Third Trumpet, Rev. 8:10, 11, embittering with Wormwood a third of the fresh water supplies.

19. September-November, 1926, Fourth Trumpet, smiting Sun, Moon and Stars, Rev. 8:12.

—1927—

20. About December-January, 1926-1927, announcement of the Woe Trumpets. Rev. 8:13.

21. February-July, Rev. 9:1-12, the First Woe (fifth) Trumpet, bringing horselike stinging locusts; such a misery that men seek but cannot find death. Five months' duration.

22. July-August, 1927, to September, 1928, Rev. 9:13-21, Second Woe (sixth) Trumpet—200,000,000 infernal cavalry, slaying one-third of mankind that has pulled through the other woes. Duration, 13 months, 1 day, and 1 hour.

—1928-1931—

22. Continuation of No. 22 to about September.

23. September 21, 1928, Kemal, the future final Antichrist sets up his image in the rebuilt Temple at Jerusalem and demands worship over the whole world as Messiah-Christ—the beginning of the “great” tribulation, a reversal of his hitherto friendly relations to Israel to their worst persecutor. Matt. 24:15; Rev. 13:5; Dan. 11:31-45.

24. September 21, 1928—October 11, 1931, Rev. 10:7—19:21, Seventh Trumpet—the Finish of the Mystery of God—the seven bowls of God’s wrath, etc.

1) September 21, 1928—October 11, 1931, the absolute reign of Antichrist (Kemal), according to Rev. 13:2-7.

2) September 21, 1928—October, 1931, the testimony of the Two Witnesses, Rev. 11:3-12, Enoch and Elijah against Anti-christ’s regime.

3) October, 1928—October, 1931, no rain on the earth, Rev. 11:6.

4) October, 1928—October, 1931, the final treading down of Jerusalem by the Gentiles, Rev. 11:2.

5) September 21, 1928—Nisan, 1931, the absolute flight and hiding of Christians who yet are on earth, and their supernatural maintenance by hand of God, in the wilderness. Rev. 12:13-17. The Third and Last Gentile Translation being Nisan 17th, 1931.

6) The seven bowls of God’s wrath poured upon the earth, Rev. 15—19, toward the finish of the Great Tribulation.

2) September 21, 1928—October 20, 1930, the testimony of

3) October, 1928—October, 1930, no rain on the earth,

A. The First Vial—Noisome Sores on all followers of Antichrist, Rev. 16:2.

B. The Second Vial—Sea becomes as blood of a dead man, Rev. 16:3.

C. The Third Vial—Fresh Waters become blood, Rev. 16:4-7.

D. The Fourth Vial—the Sun Scorches Men, Rev. 16:8, 9.

E. Fifth Vial—Horridifying Darkness, Rev. 16:10-11.

F. Sixth Vial—Drying the Euphrates, preparing the way of the Kings of the East, for Armageddon, Rev. 16:12-16.

G. Seventh Vial—Earthquake, Voices, all Gentile cities fall, the trichotomy of Jerusalem and the Holy Land, every isle and mountain moved—making a new earth in one stroke, and hail, (each stone of which is about an hundred weight), judgment of Babylon. Rev. 16:17-21; 17—19 (chapters); Isa. 2:19, 21; Hag. 2:3, 4; Zch. 14:4; 13:8, 9.

25. October 11, 1931, THE RETURN OF CHRIST AS KING TO EARTH with His Bride, Rev. 19:11-21; the Battle of Armageddon; the taking of Antichrist and the False Prophet—Kemal and Ismet (Nimrod and Judas Iscariot)—and casting them into the Lake of Fire and Brimstone, the binding of Satan in the bottomless pit. Rev. 19:20, 21; 20:1-3.

26. October 11, 1931—October 11, 2931, THE MILLENNIAL KINGDOM, the time of the restitution, the long looked-for Kingdom of Israel which is the Kingdom of God on Earth. For which Jacob has been preserved, beginning with the Judgment of the Nations (Matt. 25:31-46) and ending with the Judgment of the Angels and of the Impenitent Dead (Rev. 20:11-15). Rev. 20:4-6; 5:9, 10; Matt. 5:5; Lk. 19:17, 19, etc.; Isa. 30:18-26; Rom. 8:21, 22; Psalms 77; 45:16; Isa. 65:20-23; 29:18, 19; 33:6; Dan. 2:44, 45; 7:27, 28; Lk. 1:31-33.

II.

The 2,520, 1,335, 1,260 and 2,300 Years Shown to Demonstrate 1931 to be the End of This Age.

The expression "End of the World" in the twenty-fourth chapter of Matthew, where the question is asked, "What will be the sign of Thy coming and of the end of the world?" does not signify the annihilation or demolition of our material earth, but simply means the End of the Age or Dispensation,—that is to say the end of the world socially, politically, and ecclesiastically, but not materially or physically; for the Greek word "aion" there translated "world," means "age," or "economy," or "dispensation," and does not mean the solid earth or globe, for which the Greek is "gee" or "kosmos." DR. MICHAEL BAXTER, Founder and First Editor of "The Christian Herald," London, in "Forty Prophetic Wonders."

DR. MICHAEL BAXTER, in "Forty Prophetic Wonders," in 1866, on the 2,520 and the 1,335 Days of Daniel 4:23 and 12:12.

"Two prophetic dates in the book of Daniel, revealed to him by Divine inspiration, and invented by the wisdom of God and not

of man, terminate evidently on the last day of Passover Week in 1931.

"The first of these two prophetic dates . . . is the 2,520 years, or 'Seven Times' of 360 years each (7 multiplied by 360) which are revealed in Dan. 4:16, to be the whole length of time of the Symbolic Tree and Symbolic Metallic Image of a man (prefigured by Nebuchadnezzar personally) which represented the four successional Gentile Empires of Babylon, Medo-Persia, Greece and Rome, by which Jerusalem and the Jewish nation were doomed to be trodden down and oppressed for their past unfaithfulness. This was also stated by Christ in Luke 21:24, "Jerusalem shall be trodden down of the Gentiles until the (Seven) Times of the Gentiles shall be fulfilled.' These 2,520 years evidently began with the last desolating siege of Jerusalem about 589 years before Christ, when Zedekiah, the last King of Judah, was carried captive to Babylon, as recorded in 2 Kings 25, and so the 2,520 years will end about 1931 as being the End of the times of the Gentiles at Christ's descent at Jerusalem and the beginning of the Millennium.

"The other one of Daniel's two prophetic dates which terminate at the latest in 1931 is the 1,335 lunar years revealed in Daniel 12:7-12, to commence at the same time as the $3\frac{1}{2}$ times or 1,260 Mohammedan lunar years during which the Mohammedan Antichrist was to persecute and 'scatter the power of the holy people' (from A. D. 634 to 1856); then there are to be 75 more years (lunar or solar) from 1856 to 1931, making up the 1,260 to 1,335, until full blessedness is reached. . . .

"Now the Mohammedans date their religion and their lunar calendar from July 16, 622, the day of the flight or hegira of Mahomet from Mecca to Medina, in Arabia. . . . But they did not invade and conquer Syria until A. D. 634, and they did not begin their siege of Jerusalem, leading to its capture, until 636. Hence 1,335 Mohammedan lunar years (1,295 solar years), will end in 1929 if they commenced in 634, or else will end in 1931 if they commenced in 636. The question is, in fact, this: 'May the treading down of the Holy City for 42 months—i. e., 1,260 days (1,260 Mohammedan years)—and the setting up of the Mohammedan abomination, be considered to have commenced in 634 or 636?' Because from one or the other of these two years there will only be 1,335 Mohammedan years according to Daniel 12:7-12 (1,295 solar years), to the End of this Age which may therefore be expected to be in one of the two alternative years,—1929 or 1931."

DR. MICHAEL BAXTER, in his Book, "*Forty Prophetic Wonders*" (in 1866) on the Future Ten Kingdoms.

"The TEN KINGDOMS confederated together—prefigured by the Ten-horned Wildbeast and Ten-toed Image of a man (Daniel 7:24; 2:42-44) will be—

"1. BRITAIN perhaps less directly governing Ireland, India, and its other colonies—at least so far as to grant them Home Rule. They never, like Britain, belonged to Caesar's Roman Empire. 2. FRANCE, extended to the Rhine (by a future war perhaps), so as to annex to itself several Kingdoms or States, viz.: Belgium, Luxembourg, Rhenish Prussia, Switzerland, Baden, Wurtemberg, and part of Bavaria. 3. SPAIN WITH PORTUGAL. 4. ITALY. 5. AUSTRIA, losing Bohemia, Moravia, Galicia, and Eastern Hungary. 6. GREECE, with Thessaly and Macedonia added to it. 7. EGYPT. 8. SYRIA, separated from Turkey. 9. THRACIAN TURKEY. 10. BULGARIA, ROUMANIA, PART OF SERVIA and EASTERN HUNGARY (Slavonic States) united together."

DR. MICHAEL BAXTER, in his Book, "*Forty Prophetic Wonders*" (1866), on Turkey and the "*Prince that Shall Come*."

"Furthermore, according to Daniel 7:20-24, 8:9, 11:21, a 'Prince that shall come' is first to rise in the neighborhood of Turkey as a Little Horn after the Ten Horns—that is as monarch over a little kingdom (e. g., such as Macedonia)—in comparison with the larger Ten Horn-Kingdoms, and is quickly to grow powerful and become King of Syria about the time he makes the covenant with the Jews. He should therefore rise as a little Monarch not later than about 1918-20, as it will take two or three years for him to make sufficient progress in 'waxing great,' as he is predicted to do in Daniel 8:9, 10, so that it will become worth while for the Jews to enter into a covenant with him seven years before the End, to secure his protection. . . ."

DATE OF THE FINAL COVENANT BETWEEN JEWS AND ANTICHRIST

Daniel's 70th Week must commence on a Passover Day, Nisan 14-15, because the previous 69 Weeks or 483 years ended on a Passover Day, Nisan 14-15, at Christ's Crucifixion. Therefore the "Prince that shall come" will make his covenant for the predicted term of seven years from a Passover Day in one year to a Passover Week seven years distant.

REV. E. B. ELLIOTT, Learned Author of "*Horae Apocalypticæ*"
(1842) on the 2,520 Years.

The royal tree in Daniel 4 represented Nebuchadnezzar as a *symbolic* man. When we consider the extraordinary nature of the judgment on the tree, the fact of its being so fully recorded by Daniel, the circumstance of Nebuchadnezzar being addressed on occasion of another prophecy as the representative of his nation ("Thou art this head of gold"—Dan. 2:38), and the mention of the symbolic tree, when cut down, as being bound with a band of *brass* and *iron*, the metals significant (in the fourfold image) of the Greek and Roman Empires, which did for ages hold sway over the prostrate region of Babylon,—all these considerations induce the belief that the seven times 360 days, that passed over Nebuchadnezzar in his madness, represent typically the 2,520 years of the Times of the Gentiles.—Volume III, page 247.

THE 2,300 YEARS

The 2,300 years in Dan. 8:13, 14, were revealed by Christ Himself, there called "The Wonderful Numberer" (*Palmoni*). It has two commencements, an incipient and an ultimate commencement, viz., on the first day of Nisan, when Ezra completed his Jewish reforms (Ezra 10) in 457 B. C., and thence the 2300 years ended on March 21 (precisely Nisan 1st), 1844, on which day was the Sultan's repeal of the law of beheading converts to Christianity, which was the initial "cleansing of the Sanctuary" of the Holy Land from the desolating persecution of the Mohammedan "abomination" (one of the clearest fulfillments of prophecy ever known, being the end of the 2,300 years *to a day*); and secondly, it distinctly commenced in the Jewish month Nisan in 445 B. C., at Nehemiah's commission from King Artaxerxes to rebuild Jerusalem (Neh. 2:1), and terminated on April 27th, 1856, on which day the European Powers after the Crimean War ratified a treaty of Peace at Paris, containing a record of the firman of the Sultan of Turkey issued in connection with the negotiating of that treaty, and granting civil and religious freedom and liberty of worship to his Christian and Jewish subjects in Palestine and elsewhere. This very day, April 27, was in 1856 the 22nd day of the movable Jewish month Nisan, which is always the last day of the Jewish Passover Week, which invariably extends from Nisan 14-15 to 22. It is therefore evident that the 2,300 began on the last day of Passover Week in Nisan 445 B. C. This we could not have posi-

tively known until it did actually terminate on Sunday, April 27, 1856, with the ratification of the Treaty of Paris.

A further interval of 75 years (lunar or solar probably the latter, see further on) (the prolongation of the 1,260 years to 1,335 years)—is predicted in Daniel 12:11, 12, to elapse from the termination of the 2,300 years to the End of the Final Covenant Seven Years (because the 2,300 and 1,260 years terminate at the same point of time). This brings the two strokes of the End of this age, from the 1844 date, to 1919 (when by treaty issuing from the late world war, Turkish Dominion by treaty ended over Palestine, and England became Protector, officially,—yet a Gentile dominion, but thus ending the more cruel and bloody Gentile dominion for a milder Gentile master) and from 1856 they end with 1931, when we shall expect the end of all Gentile dominion, the beginning of the reign of Christ on earth.

A marvelous and exceedingly anointing observation comes from this 2,300 year message, to-wit, with its double beginning, initial and final (under Ezra, 457 B. C., then under Nehemiah, 445 B. C., who began and finished the rebuilding of the Temple and Jewish regime in Jerusalem after the 70 years captivity), the 2,300 years accordingly would have a double terminating date, **GIVING US TWO EXACT DATES** to tell us whether or not we are on the right track of interpretation and application; if we are, 2,300 years from each of those beginning dates, to the very day, there would be a marvelous transaction in each case toward ending the desolating power in the Holy Land, to cleanse the sanctuary; and further, that God declares 75 more year-days must be added to bring us to the date where Daniel would stand in his lot or inheritance, and the other saints, would give us a **THIRD DATE** that should happen as a third and final check to guarantee the unquestionable sureness that on the fourth, the end of them all, is the **END** when Daniel stands in his inheritance. This chain of dates figure (Nisan 1) March 21, 1844, Passover Season of 1856, the year date of 1919, and then 1931. And exactly on Nisan 1st, March 21, 1844, was the revocation by the Sultan of the law of death to any other of his subjects than worshippers of Mohammed; and at Passover Season (its last day) of 1856, as result of the Crimean War Treaty, the Sultan's decree placing Jews and Christians on a political equality with Mohammedans, permitting the purchase of land in Palestine by Jews, removing all religious restrictions, throwing open the Turkish dominions to European colonization, and opening the way for the return of the Jews, a

fuller "cleansing" of the Sanctuary Land. Thus the Crimean War, while being for the punishment of conflicting nations, was evidently a Providential step in advance toward the final restoration of Israel, in the now permitted return of the Jews to Palestine on equal footing with the Musselman and Christian, and in a prospective withdrawal of Turkish dominion over Palestine of which it was foretold. 1919 saw the termination of just such dominion. Why did not these events occur in years other than 1844, 1856, and 1919? It was noted by students of prophecy before even 1844 came, that such should happen, at just such years, if we were on the right interpretation and application of the 2,300 and the 75-year message.

SUCH WAS THE MESSAGE OF THE REV. CHARLES BUCK in his "Theological Dictionary" (published in 1810), in his article on Mohammedanism; of the REV. F. FYSH, M. A., in his "The Sure Word of Prophecy," 312 pages (published in 1839); the REV. ADDIS, A. B., in his large volume on Prophecy published in 1830; so the REV. WILLIAM MILLER, in 1839, the REV. E. BICKERSTETH in his "Practical Guide to the Prophecies," published in 1839; and REV. DAVID SIMPSON, in his "Key of Prophecy," published about 1798,—EVERY ONE OF THESE, PRIOR TO 1844, BY DECADES AND EVEN SCORES OF YEARS GAVE THEIR INTERPRETATION THAT THE 2,300 (and the 75) YEAR MESSAGE POINTED THESE DATES.

We would not say (as newspapers do) that these men prophesied. They simply called attention in their written and printed works to Daniel's message and dates, there plainly given, but which ministers of this last and faithless generation of Laodicean self-satisfaction have neglected—and even now make fun of, that there is an End for the Church Age and that Scriptures plainly tell when.

WHAT IS UNSEALED IN DANIEL IN OUR DAY

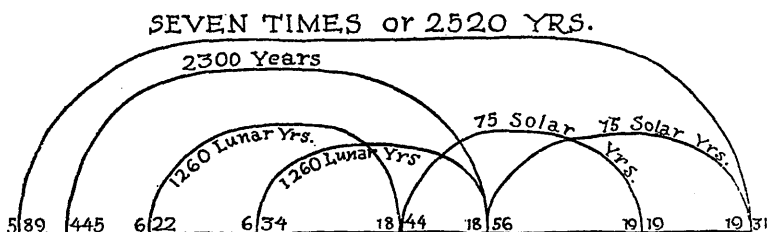
When God gave the message to Daniel containing these date-keys, Daniel said, "I heard but I understood not: then I said, O my Lord, what shall be the end of these things?" And God answered Daniel that these things are "sealed till the time of the end." That is equally declaring, UNsealed in the last days. But we are in that time. The entire Church age is "the last days,"—from the first to the second advent of Christ. See Heb. 1:1, 2; Acts 2:16, 17, etc. But clearest proof of all that Daniel is to be understood and therefore is UNsealed from the coming of Christ onward, is evident in that Christ (Matt. 24:15) quotes from this very chapter of Daniel,

and says "spoken by Daniel the prophet, whoso readeth let him understand," thereby positively declaring that now readers of Daniel should understand him; that is, the truths from that time (of Christ's speaking) on are UNsealed.

Ministers of Christ, what is it in Daniel that is now unsealed? Daniel said it was the dates he did not understand and asked God to explain and relative to this matter God said sealed until—and Christ now says for all readers to understand.

Oh, the unfaithful shepherds at the time of the End, who bring Tribulation woes not only on themselves but on their flocks who depended upon them for their every awakening. And yet greater loss. Though Tribulation sooner or later ends, and they make heaven, yet lost FOREVER is their place in the Bride of Christ who has the highest rewards not for a little while but forever!

DIAGRAM ILLUSTRATIVE OF THE BEGINNING AND ENDING
OF THE 2,520, THE 2,300, THE 1,260, AND THE
75 YEAR-DAY DATES.



III.

THE CHRISTIAN ERA BEGAN ABOUT 4,070 A. M.

The Christian era began at about 4,070 Anno Mundi instead of about 4,000 A. M., as some have supposed. The chronology of Ussher which has been usually adopted in the marginal references of Bibles, places Christ's nativity about the year 4,004. But later researches show that Ussher missed at least 100 years out of the whole period of the Judges. Ussher gives 1444 B. C. in Joshua fourteen as the date of the dividing of the land and the beginning of the period of the judges, and B. C. 1,094 in I Samuel two, as the

date when the era of the Judges ended and Saul was made king—giving 350 years to the period when Acts 13:20 expressly declares, "He divided their land to them by lot and after that He gave them Judges about the space of four hundred and fifty years." It is a providence of God that all the historical periods of time that reach from the creation of Adam to Christ are expressly named in the Bible itself, and that further the Holy Spirit in all except one case (from the first year of Cyrus to the first year of Artaxerxes) names the number of years that constitute each period. Thus we may know where we are—and when begins the Millennium under discussion in this presentation. These periods are as follows:

I. *From Adam to the Close of the Flood, 1656 Years.*

From Adam to Seth, 130 years; Seth to Enos, 105 years; Enos to Cainan, 90 years; Cainan to Mahalaleel, 70 years; Mahalaleel to Jared, 65 years; Jared to Enoch, 162 years; Enoch to Methuselah, 65 years; Methuselah to Lamech, 187 years; Lamech to Noah, 182 years; Noah to the close of the Flood, 600 years. See Gen. 5 and 8:13, 14.

II. *From Close of the Flood to Abraham's Entry into Canaan, 427 Years.*

From the Flood to Arphaxad, 2 years; Arphaxad to Salah, 35 years; Salah to Eber, 30 years; Eber to Peleg, 34 years; Peleg to Reu, 30 years; Reu to Serug, 32 years; Serug to Nahor, 30 years; Nahor to Terah, 29 years; Terah to Abram, 130 years. (When Terah died at the age of 205, Abraham at once entered Canaan at the age of 75; Gen. 11:32, and 12:4. Though Abraham is the first named of Terah's sons, he is not the eldest—but the most prominent, exactly as in the enumeration of Noah's sons, Shem, Ham and Japhat.) Abram to his entry into Canaan, 75 years. See Acts 7:6; Gen. 11:10-32 and 12:1-5.

III. *From Abraham's Call Upon Entering Canaan to the Exodus, 430 Years.*

The sojourning (Ex. 12:40) of Abram and his seed commenced with Abraham's going to Canaan, Gen. 12:1-15, when God made a covenant with him, Gal. 3:17, and ended with the Exodus after which the law was given at Sinai. Ex. 19:1.

IV. *From the Exodus to the Distribution of the Land, 46 Years.*

One year in Numbers 10:11-13, 25, and forty-five to Josh. 14:5-10.

V. *From the Dividing of the Land to the End of Samuel's Judgeship, 450 Years.*

Josh. 14. Acts 13:20.

VI. *The Reigns of the Kings, 494 Years.*

Saul, David and Solomon, 40 years each, Acts 13:21, 2 Sam. 5:4, 2 K. 11:42; *Rehoboam*, 17 years; 1 K. 14:31, 15:1; 2 Chr. 12:13; *Abijam*, 3 years, 1 K. 15:1, 2; *Asa*, 41 years, 1 K. 15:9, 10; *Jehosaphat*, 25 years, 1 K. 22:42; *Jehoram*, 8 years, 2 K. 8:17; *Ahaziah*, 1 year, 2 K. 8:24, 26; *Athaliah*, 6 years, 2 K. 11:1-3, 20, 21; *Jehoash*, 40 years, 2 K. 12:1; *Amaziah*, 29 years, 2 K. 12:21, 14:1, 2; *Azariah* (called *Uzziah*), 52 years, 2 K. 15:1, 2, 2 Chr. 26:1, 3; *Jotham*, 16 years, 2 K. 15:32, 33; *Ahaz*, 16 years, 2 K. 16:1, 2; *Hezekiah*, 29 years, 2 K. 16:20, 18:1, 2; *Manasseh*, 55 years, 2 K. 20:21, 21:1; *Amon*, 2 years, 2 K. 21:18, 19; *Josiah*, 31 years, 2 K. 11:26, 22:1; *Jehoahaz*, 3 months, 2 K. 23:31; *Jehoiakim*, 3 years, 2 K. 23:34, 24:1; Jer. 25:1, 12; Dan. 1:1.

VII. *The Seventy Years' Captivity, 70 Years.*

From Jehoiakim's 3rd-4th year to Cyrus's first year, 70 years.
2 Chr. 36:21-23; Jer. 25:11, 12.

VIII. *Cyrus' First Year to Artaxerxes' First Year, 33 Years.*

This period, though fixed by the Bible as to its beginning and ending events, is the only period which is not specified by the Scriptures as to the number of years in it. Its length must be obtained from historical authorities, such as Herodotus, Josephus, Petavius, Rollin's Ancient History. From the last we find Cyrus (Ezra 1:1) after the death of Darius the Mede, reigned as sole Monarch for 7 years; then Cambyzes (Ahasuerus, Ezra 4:6) for about 6 years; and Smerdis (or the Artaxerxes of Ezra 4:7), the usurper, about 7 months; after this, Darius, son of Hystaspes (Ezra 6:1) and Xerxes, reigned in succession, altogether about 20 years, and were succeeded by Artaxerxes' Longimanus (Ezra 7:7) from whose 20th year in 445 B. C. the seventy weeks (Dan. 9:24) or the 490 years are dated.

IX. *Artaxerxes' Twentieth Year (i. e., having reigned 19 full years) When He Commanded Nehemiah to Rebuild Jerusalem, 19 Years.*

Neh. 2, and Dan. 9:25.

X. *Passover Week, 3625 A. M. (B. C. 445) to Passover Week, 4,070 A. M. (A. D. 1), 445 Years.*

The 70 weeks (Dan. 9:24) have been generally understood since the earliest ages of the Christian Church to signify 490 years (a day being put for a year in measuring afflictive periods

for Israel, Num. 14:34; Ezek. 4:6). They commenced their fulfillment with the command to rebuild Jerusalem (Dan. 9:24) which was given to Nehemiah (Neh. 2), in the year 3,625 A. M. as seen by totaling up the years named by Scripture from Adam to that event. 490 years added to 3,625 A. M., gives us 4,108 A. M. as the "cutting off of Messiah" (the crucifixion of Christ) to which Daniel says they reach. Subtract from this number the age of Christ at His crucifixion, etc., and we have the number of years in this period to Christ.

The Abbot Dionysius Exiguus, who first instituted in A. D. 539 the system of dating the Calendar of Time from Christ's birth, dated His birth about five years too early. Strauchius maintained the year 532 to be really A. D. 527, and not A. D. 532—that is, that Christ's birth was about the year 5 or 6 in the Christian era. Therefore His crucifixion was about 38-39, at the age of 34, for Luke tells us He began to be about 30 years old at the commencement of His public ministry, which lasted about $3\frac{1}{2}$ years—making Him in His 34th year, or 38 A. D., His crucifixion year. Subtracting this from the date 4,108 A. M. which we have seen from Scriptures is the year date of His crucifixion if reckoned from creation of Adam, we have the year 4,070 A. M. the year of His birth. Hence, a period of 445 years from the command to rebuild Jerusalem to the birth of Christ.

Total from Creation of Adam to the Beginning of the Christian Era in Passover Week, A. D. 1, 4,070 Years.

Subtracting 4,070 years from 6,000 years, we have the number of years left for the present Christian Dispensation to round out the 6,000 years: 1930-31; i. e., the return of Christ and the beginning of the Sabbatical Millennium, about 1930-31, A. D.

THE MORNING STAR PROBABLY APRIL 11, 1925

But according to John and Daniel, this Dispensation will end in a distressful period unparalleled by any past period in the history of the world, so distressful that Christ declares that except the time were shortened, no flesh could survive. As the type of the Sabbath or the seventh of time points 1930-31 for the completion of the 6,000 that will end this present order,—the Tribulation will accordingly be probably the seven years of 1925, 1926, 1927, 1928, 1929, 1930, 1931—seven years. But Christ has promised that the worthiest living saints shall "escape all" by translation (Lk. 21:36;

Rev. 3:10). Therefore the rapture of such is imminent for the year 1925.

HE WILL COME AT SPRINGTIME

But Scriptures teach He will return at Springtime. At what season of the year do the dead grasses and sleeping trees have their resurrection and awakening? *Springtime!* Rom. 1:20 expressly declares this is to make manifest a spiritual truth of God, otherwise not so clearly seen. Cant. 2:10-13 declares the same truth—the Bride will be called to “Come away” at a Springtime.

WILL RETURN AT A PASSOVER SEASON

But Scriptures also show that so far God has ended every great Scriptural epoch with a Passover season: 1. The Five months of Noah's Flood, the 17th day of the 7th month, then *Nisan*, called also *Abib*, Gen. 7:24, and 8:3-4; 2. The Four Hundred and Thirty Years of Abraham's and Israel's Sojourning in Canaan and Egypt, Ex. 12:2, 40-43, 13:4, and Gal. 3:8, 17; 3. The Forty Years of the Jews' Wanderings, Josh. 4:19, 5:10-12, and Ex. 16:35; 4. The 483 Years or 69 weeks of years from Nisan, 445 B. C., to Nisan 14. A. D. 39 (Dan. 9:24); and 5. The 2,300 Years—In Dan. 8:13, 14, 9:24-25, as explained in Appendix, Exhibit, p. 411.

Further, Daniel's 69th week which ended with the “cutting off of Messiah” (Dan. 9:24), ended with the crucifixion of Christ which was at a Passover season; hence the seventieth week will have its beginning at an exact anniversary of the completion date of the sixty-nine weeks.

THE RAPTURE ON A NISAN 17TH

But as Christ was offered up on Nisan 14th, and arose on Nisan 17th, so His mystical body will be pierced through with the accusations of the Accuser of the Brethren in the War over the catching up of the Manchild of which Christ is Head on the first date but caught up to meet him in the air, the last date—which has different values each year; for 1925, Apr. 11th.

IV.

KEMAL PASHA'S ACHIEVEMENT

(From *The Literary Digest*, Nov. 17, 1923.)

Unanimously elected President of the Turkish Republic by the National Assembly at Angora, Mustafa Kemal Pasha in the same month saw the end of the Allied occupation of Constantinople, which

had lasted for upward of four years. The two events are said to represent the summit of achievement for the Turkish Nationalist leader who began to swing Turkey into a modern stride at the very time her Teutonic allies had been hammered into submission by the Allied and Associated armies in the west. We are reminded by the press that Kemal Pasha is credited with the defeat of the British Expeditionary Forces at Gallipoli, that under his direction the Turkish Army gained its victories over the Greeks and routed them from Asia Minor; and that his was the controlling hand of the Turkish delegation at the Lausanne conferences for the settlement of the war with Greece. Constantinople press dispatches advise us that the President of the Turkish Republic is empowered to nominate a Premier and that the influential Popular party—Kemal's party—adopted the following proposals made by him:

"The language to be Turkish; the religion Islamism; the President of the Republic to be elected by the deputies for a term of four years, eligible for re-election; the President to be the Chief of State, with the right to preside over both the Council of Ministers and the Grand National Assembly; the President to nominate the president of the Council of Commissars, who will choose his own colleagues to be submitted to the Assembly for approval."

Ismet Pasha was appointed Prime Minister, and accepted the charge of forming a cabinet, we learn from later Constantinople dispatches, which relate that the events, on the day it was voted to establish the Turkish Republic, "followed each other with bewildering rapidity," and we read:

"The Republic was proclaimed on October 29 at Angora and Mustafa Kemal Pasha was elected President unanimously by 158 members of the embassy who were present—barely 50 per cent of the membership. . . .

"Since the Popular party failed to nominate candidates to the new Cabinet, an appeal was made to Mustafa Kemal, who consented to intervene on condition that the republic be proclaimed and the President with the powers which he (Mustafa Kemal) prescribed. The proposals granting the stipulated powers were accepted almost without discussion. After declaring that sovereignty belonged absolutely to the people and the word 'republic,' which rejects all connotation of individual sovereignty, well summed up the existing situation, the proposals went on to declare that in order to fix responsibility it was essential that the head of the Cabinet should be nominated by the President, and consequently certain changes of the organic law were requisite. These changes

naturally proved identical with the proposals already put forward by Mustafa Kemal, plus some minor declarations.

"A few Deputies supported certain amendments on the score that there was still a clique around the palace, and that those who had ideas outside the republican system sought to put monarchs again on the throne, but the motion was quickly put amid cries of 'Vive la République!' and Mustafa Kemal was immediately chosen President.

"He then made a short speech of thanks, expressing confidence in the future of the Republic and begging the aid of the Assembly. The news was greeted with popular demonstrations in the streets, and a salute of 101 guns was fired.

"Although Constantinople is beginning to beflag itself, the population is still dumfounded by events, and most comments that are heard are by no means favorable. The mouthpiece of this criticism is the newspaper *Tevhid*, which roundly says that the resignation of Fethi Bey was a put-up-job. It is asserted that the present Assembly had no right to amend the Constitution, that being the duty of the constituent Assembly, and that the proposed form of republic is contrary to all republican principles. As President of the Republic, the Assembly, the Cabinet and the Popular party, the President is declared to be a four-fold President, and, though there is general confidence in Mustafa Kemal as a sincere patriot, there is no guaranty that future Presidents will make equally good use of powers without parallel in the republics of America or even of Africa."

British press correspondents at Constantinople, in reporting the evacuation of the city, say it was a long time before the Turkish populace could make up its mind that the Allies really intended to give up their hold on one of the most coveted towns in the world, and there was "a genuine feeling of astonishment during the first few days of the evacuation." In the Turkish press we find the Constantinople *Vatan* declaring that the events of the evacuation "in their profound impression and significance for the Ottoman people have few parallels in their entire history," and it adds:

"The official agreement and order concerning the evacuation of the city and the surrender to the Ottoman Government of munitions, etc., by the Allied forces of occupation was signed on the steamer *Arabic* by the generals of England, France, and Italy. . . .

"After five years of slavery Stamboul has gained her freedom and draws her breath in peace. After the official farewells at

Dolma Bagche Quay, with some especially kind words from General Sir Charles Harington, the Allies went aboard their vessel and took their departure from Stamboul. Their fleets followed the flag-ships of their commanders."

The *Vatan* then goes on to express the cordial opinion that the occupational forces "do not leave as our enemies, but as friends with whom we are at peace." As for the Turks, it says:

"Let us not deceive ourselves thinking that we can rest rejoicing on the laurels we have gained. We have strenuous work to do, personal sacrifices to make, if as a united people we are to assure progress in all that is required for maintaining our place as a nation."

Emphasizing the necessity for such effort, the *Vatan* gives a full account of the steps taken by Japan toward progress during the past seventy years. It notes particularly that the Japanese employed experts from the West in every line of material and educational endeavor, and adds: "We must do the same. We can get such help from England, France, Italy, Switzerland, Scandinavia and America."

We read further that Mustafa Kemal Pasha was received at Stamboul "with fervid and prolonged acclamations of welcome, the like of which was never before known." The entire population of the city was out to meet him and "the shouts of the people were prolonged for hours, like the thundering of the heavens." Meanwhile—

"Stamboul's heroic troops entered their barracks under a shower of flowers. The sheep offered in sacrifice were a gift to them from the pupils of the schools. Pera was wholly Mussulman, and all the people wore the fez."

THE FINAL ANTICHRIST AND THE FALSE PROPHET
Mustapha Kemal (probably Nimrod) at the left, the Final Antichrist;
Ismet Pasha (probably Judas Iscariot) at the right.
See pages 239-273.



V.

MORE ABOUT NIMROD

THE DEATH OF NIMROD

How Nimrod died, Scripture is entirely silent.* There was an ancient tradition that he came to a violent end. Regards the death of Ninus, profane history tells one account of his having met with violent death similar to that of Pentheus, Lycurgus, and Orpheus, who were said to have been *torn in pieces*. The identity of Nimrod and the Egyptian Osiris, however, gives us positive light on this subject. Osiris met with violent death,—a central theme of the

*Since the printing of the above we have found much in Scripture even about the manner of his death.—See our **What the Scriptures Teach About the Antichrist**.

whole idolatry of Egypt. If Osiris was Nimrod, as we have seen, that violent death which the Egyptians so pathetically deplored in annual festivals was just the death of Nimrod. And so the accounts in regard to the death of the god worshipped in the several mysteries of the different countries. A statement of Plato indicates that in his day Osiris was regarded as identical with Tammuz; and Tammuz is well known to have been the same as Adonis, the famous HUNTSMAN, for whose death Venus is fabled to have made bitter lamentations. As women of Egypt wept for Osiris, Phenician and Assyrian women wept for Tammuz (and daughters of Israel!), so in Greece and Rome they wept for Bacchus whose name means "The bewailed," or "Lamented one." The Nebros, or "spotted fawn," was symbol of Bacchus, as representing Nebrod or Nimrod himself. At certain juncture in the Bacchanal lamentations, the Nebros, or "spotted fawn," was torn in pieces, expressly, as we learn from Photius, as a commemoration of what happened to Bacchus whom the fawn represented. Hence we have large and consenting evidence, all leading to one conclusion, that the death of Nimrod, the child worshipped in the arms of the Goddess Mother of Babylon, was a *death of violence*.

The celebrated Maimonides, deeply read in all Chaldean learning, says the false prophet Thammuz was put to a terrible death at the order of a certain king, who put down the giants. Who could he be? Wilkinson says the most ancient Hercules, and truly primitive one, was he who was known in Egypt as having, "by the power of the gods" (i. e., by the SPIRIT) fought against and overcome the Giants. . . . Let the reader reflect who *were* the real Giants that rebelled against Heaven. They were Nimrod and his party; for the "Giants" were just the "Mighty ones" of whom Nimrod (as we have already seen) was leader. Who, then, most likely led the opposition to the apostasy from the primitive worship? If Shem was alive at that time, as beyond question he was (according to Gen. 11:10, 11, Shem lived 502 years after the flood, according to Hebrew chronology to 1846 B. C., well reaching into Nimrod's day, according to both Clinton and Layard, eminent authorities), who so likely as he? In exact accordance with this deduction, we find one of the names of the primitive Hercules in Egypt was "Sem."

OFFICIALLY BROUGHT BY SHEM

If "Sem," the primitive Hercules, who overcame the giants, and that not by mere physical force, but by "the power of God" or the influence of the Holy Spirit, that entirely agrees with his

character; and more, it agrees with the Egyptian account of the death of Osiris. The Egyptians say the grand enemy of their god overcame him, not by open violence, but that, having entered into *conspiracy* with 72 leading men, he got him into his power, put him to death, and then cut his dead body into pieces, and sent the different parts to so many different cities throughout the country. . . . What does the statement amount to but that, as regards the conspiracy, the great opponent of the idolatrous system which Osiris introduced, had so convinced these judges of the enormity of the offence which he had committed, that they gave up the offender to an awful death, and to ignominy after it, as a terror to any who might afterwards tread in his steps. The cutting of the dead body and sending its parts through the land, is paralleled and its object explained in what the Bible tells of the dead body of the Levite's concubine (Judges 19:29) cut in pieces and one of the parts sent to each of the twelve tribes of Israel; and similar step of Saul who hewed oxen asunder and sent their parts throughout his kingdom (1 Sam. 11:7). Commentators say both acted on a *patriarchial custom*. In like manner dismembered parts of Osiris were sent among the cities, an equivalent of a solemn declaration in the name of the 72 judges that "whosoever should do as Osiris had done, so should it be done to him; so should he also be cut in pieces."

In connection with this character of Shem, tradition that makes Adonis, identified with Osiris, perish by the tusks of a wild boar, is easily unravelled. The wild boar's tusk is a symbol. In Scripture, a tusk is called a "horn" (Ezek. 27:15), and so regarded among many of the Classic Greeks. The bull's horns Nimrod wore were symbol of physical power. The boar's tusks were symbol of *spiritual* power. As a "horn" means *power*, so a tusk, i. e., a horn in the mouth, means "power in the mouth;" in other words, *the power of persuasion*, the very power with which "Sem," the primitive Hercules, was so signally endowed. Ancient traditions of the Gael illustrates this power in the mouth and connects it with that great son of Noah on whom the blessing of the Highest, as recorded in Scripture, did especially rest. The Celtic Hercules was called Hercules Ogmios, which in Chaldee is "Hercules the Lamentor." No name could be more appropriate or descriptive of the history of Shem than this. Except our first parent, Adam, there was, perhaps, never a man that saw so much grief as he. Not only did he see a vast apostasy which, with his righteous feelings, and witness as he had been of the awful catastrophe of the

flood, must have deeply grieved him; but he lived to bury SEVEN GENERATIONS of his lineal descendants. He lived 502 years after the flood which he witnessed; and as the lives of men were rapidly shortened after that event, no less than SEVEN generations of his lineal descendants died before him (Gen. 11:10-32). How appropriate the name, Ogmios, "The Lamentor or Mourner" for one with such a history! Now this "Mourning Hercules" is represented as putting down enormities and redressing wrongs, not by club as Grecian Hercules, but by the force of persuasion. Multitudes were represented as following him, drawn by fine chains of gold and amber, inserted into their ears, and which chains proceeded from his mouth. There is a difference between the symbols,—the tusks of a boar and the golden chains issuing from the mouth that draw willing crowds by the ears; but both beautifully illustrate the same idea,—the might of that persuasive power that enabled Shem for a time to withstand the tide of evil that came rapidly rushing in upon the world. (And this explains how, the custom, in celebrating the identical birthday of Nimrod, Dec. 25th, his followers—followers of Nimrod—came to slay the boar and serve the boar's head for dinner, the dish served on Dec. 25th, to this day in England, a day that commemorates not Christ but Antichrist, and in keeping with it feasting and drinking and exaltation of the "Lord of Misrule!") And origin of "Christmas cakes"—circular representations of the "sun," symbol of Nimrod, described as to their recipe and form, by pagan Babylonian records, and called "buns" in that language (Chaldee), our first word for cake to this day.

HOW WORSHIP CAME TO BE ACCORDED

None was more concerned in the tragic death of Nimrod than Semiramis who, from originally humble position, had been raised to share with him Babylon's throne. Would she now forego the pomp and pride to which she had been raised? No, her ambition was not checked but took another bound. She would introduce him as the promised "seed of woman" who would deliver the race but lose his life therein, as this gospel God had made familiar to all men. (This is what is represented by traditions as *her resurrecting him*.) Hence he, introducer of all apostasy, was the first to pass for *Christ*,—and will be the last and consummate Antichrist.

VI.

THE MESSIANIC PSALMS

I would here commend to my readers meditation on the Messianic Psalms. Elsewhere the sacred authors speak to us of Jesus—of His vicarious sufferings and His bitter agony; but here it is Himself whom we hear. It is He who complains, who sighs and groans beneath the hand of “the prince of the power of the air” and of his instruments, in His complete abandonment by His friends and relations; it is He who trembles beneath the weight of God’s anger; it is He, He Himself, who initiates us into all His fears, all His alarms, all His terrors, and all His moral and physical tortures. In the New Testament we only see glimpses of the terrible combats of His soul; in the Psalms we see all His anguish; we see clearly all His troubles, apprehensions, and torments. In the New Testament we have the outer life of Jesus; in the Psalms we see rather His inner life during the days of His humiliation. The Holy Spirit has willed that this portion of the Bible should be thus consecrated to showing us all that He has suffered for us, that we may know at what price He has redeemed us, and all that we owe Him in return for what He has shown us. Let us linger over each detail of the Savior’s Passion; over the slightest sufferings He has endured for us; let us think of them daily; then beneath the vivifying action of the Holy Spirit, who shows us Jesus as if He had been crucified before us (Gal. 3:1), we shall find ourselves saying once and again, our eyes bathed in tears, “Dear Savior! this, then, is how Thou suffered to save a miserable wretch from eternal perdition; this is how Thou hast loved! Thou hast given Thyself wholly for me, and I in my turn will give myself unreservedly to Thee!” —From his book, “The Holy Spirit,” by M. E. GUERS, 1865, a French work.

What a key to rightful study of the Psalms is that sentence: “*In the New Testament we have the outer life of Jesus; in the Psalms we see rather His inner life during the days of His humiliation.*” And why this inner life? Because He came as a man and He thereby shows us, in the Psalms, how a *righteous man* should feel and think within under every kind of a circumstance. But especially “*during the days of His humiliation.*” Then especially what Christians, left in Tribulation, should feel, what they should pray, how they should do, in that great Trial!

While far more of the Psalms are Messianic than are so labelled, and there are Messianic portions in practically all of them,

yet these are especially so regarded: Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, 118.

In your meditations note: Psalm 2 presents Christ, 1) Rejected, 2) Established, 3) Reigning over the nations as Jehovah's Son and King; Psalm 8, while His deity is fully recognized, He is seen as Son of man made for a little while "lower than the angels" who is to have dominion over redeemed creation, the authority racial and Adamic, as the promised "seed of woman;" Psalm 16 is prediction of the Resurrection of the King subsequent to which He takes the Davidic throne; Psalm 22, portrays the Good Shepherd who lays down His life for the sheep; Psalm 23 shows the Good Shepherd brought again from the dead tenderly caring for the sheep, and Psalm 24 presents the Chief Shepherd as King of Glory returned to earth to own, reward, and rule with His sheep,—a wonderful trilogy; Psalm 40 shows the Messiah as Jehovah's servant obedient unto death; Psalm 41 is the betrayal of the Son of man; Psalm 45 looks forward to the Advent in Glory, when the Queen, His Bride is presented to Him, and whose "virgins follow" later; Psalm 68 is the joy of Israel in the Kingdom; Psalm 69, a Psalm of Christ's humiliation and rejection; Psalm 72, vision of Messiah's kingdom; Psalm 89, a plea for the confirmation of the Davidic covenant; Psalm 102, Christ's humiliation and rejection; Psalm 110, when He comes as Deliverer out of Zion, and Psalm 118, the rejected Stone Exalted.

VII.

VISIONS ON REVELATION 12

Not many years ago, though a trained pastor as regards university and seminary, I knew nothing of the book of Revelation, nor of many other things that not only pastors but all Christians should know. And this too when, from earliest childhood, God has blessed me with deeper joys and communion in the Christ life than are usually ever met with. But I received the "Baptism of the Holy Spirit," a New Testament name for a New Testament Experience, and I received as did the Apostles themselves,—the Holy Spirit Himself witnessing back to the Father and the Son through my own lips in a language I did not know, of the greater life into which I then was entering. Something like five or six months later, being greatly anointed by the Spirit to seek to be "free in the Spirit," alone at home with my wife, the Holy Spirit began again speaking through me as when I received the Spirit's Baptism, and just as I knew not the next foreign syllable that was coming forth, so He would

speaking my own language, in interpretation through me, but I would not know it was going to be English,—or what word, until my own ears had already heard the words the Spirit of God spoke. In this fashion, more beautifully than I can express, He told me, “I come April the ninth, and they shall know” (future tense) “I came”—and He switched to the past tense. No year date was given. How my heart has ever flowed with the inexpressible joy of Heaven ever since. I thought the next April the ninth,—but it was not, and I was not at all embarrassed, nor deceived. I knew it would be “April the ninth,”—and an April the ninth not long off or He would not be telling me. And then as I yielded to Him more and more in simple “freedom in the Holy Ghost,” He unfolded this message to me,—that His coming would be the affair of eight days,—the advent announcement, “I go to waken Lazarus,” April the ninth (of some year), but would be intercepted by Satan, that this battle of Rev. 12 would be fought over the catching up of the Man Child, and that the Rapture would be an April the 17th—and yet I knew not Revelation 12. I thought it would be April as we Gentiles know it, but in vision He showed me “Jerusalem 9, America 25,” (as it was that year) and repeated this before I realized the dates would be Jewish, not that God is Jewish, but that God gave the Jews their calendar, and that the dates would be NISAN 9th-17th. And He established these various blessed truths I have since learned from Scripture—as here they have been presented from Scriptural basis only,—in the following fashion, by literal visions.

A calendar was seen, and over the 9th just as sometimes there is a picture of some phase of the moon, there was a vision of the clouds parting and Jesus coming. The rest of the calendar could be seen, and a Dragon stood on the 14th. And as prayer was made for understanding, in vision a park-garden was seen. Seed to great number were seen down *in* the ground, but suddenly some of them, not all, burst right out of the ground as flowers already bloomed, and formed plainly the figure “17” in a park bench in the garden of the vision. Thus I first learned, the Advent announcement would be on a Nisan 9th, that Satan would intercept, there would be a battle over the rapture of the Bride, that Satan would complete his charges on Nisan 14th, at which time there would seem absolutely no hope beyond the tomb forever; but that then Michael and angels would begin defense, would win out on the record of “the blood of the Lamb,” that “they loved not their lives unto death,” and “by the word of their testimony,” and that the Rapture would be

the 17th. I counted these days—9, 10, 11, 12, 13, 14, 15, 16, 17,—and observed they were *eight days* (the 10th being the end of the first). Then the Holy Spirit brought to my remembrance that Christ “rose the eighth day.” With that single expression He gave me, and with the visions He had shown, I realized Passion Week in the life of the literal body of Christ would be a type for His Mystical body also. Then knowing what to look for in the Bible, I began my search and found that God had ended the great epochs in the past all at just such a season, the Passover Season, and all the details as I have in the above sermon delivered them.

And inexpressibly sweet has been the association in such experiences and work of my wife, Ruth Bodine Ray, whom God has given the gift of “tongues,” and of “interpretation,” “discernment,” “prophecy,” “wisdom” and visions; and of another Baylor University graduate (making three A. B.s of Baylor) and students of the Southwestern Baptist Theological Seminary (three of us); another A. B. graduate of a state institution; and of choicest people, one here, there, yonder, whose lives have been yielded to God to extent rarely found. Hallelujah, Amen!

(And now that Passover, 1925, is known to fall on exactly APRIL THE NINTH; and as the 69th week ended with the cutting off of Messiah, i. e., with Christ's crucifixion on a PASSOVER, will not the 70th week therefore *begin* on a Passover; and as we have related how the Holy Spirit first told us He would come “April ninth,”—is this not a MIGHTY and SURE index for Passover, season 1925,—Nisan 17th—which is April 11th?)

ANOTHER TIME SIGN

Since the outbreak of the late world war in 1914, and following the Armistice of 1919, the following five or more years have been most stormy for the world, another outbreak of catastrophic war never being beyond the horizon of even the probable. Not until the adoption by the nations of the recent “Dawes Plan” has the late turmoil seemingly been at last adjusted. But with the adoption of this “Plan,” the coloring, the verdict, the cry, everywhere has been different: “*Peace and safety*” at last is heralded by every press and statesman,—all of whom have hailed the wisdom and efficacy of the Dawes Report,—at the time of its adoption by the nations. But note the Scripture that tells us the *time* of the Lord's Return, the Parousial phase, in 1 Thess. 5.3, where the coming of the Day of the Lord is the topic: “*For when they shall say, Peace and Safety; then sudden destruction cometh upon them, as travail*

upon a woman with child; and they shall not escape." This Scripture seems to indicate,—

1. The Parousia will be in the lull between two most awful wars. The fact that "peace and safety" will be on the lips of all, indicates that a most awful holocaust has seemingly been thoroughly settled at last, but just settled, such that the talk of the settlement will be on all lips,—“Peace and safety”; but immediately preceding the outbreak of worse war than before, as indicated by “then sudden destruction cometh upon them.”

2. Note the synchronism of WHEN and THEN. The “*then*” of the Parousia,—beginning of the Lord’s Day as a thief,—will be AT the “*when*,” *contemporaneous with it*,—a situation that had not prevailed until the adoption of the Dawes report. Is not this another mighty index toward Springtime, 1925, (*Nisan 17th—or April 11th*)? Behold He comes!

VIII.

MASONRY, A BABYLONIAN APOSTASY

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Col. 2:8.

As further evidence of the Masonic-Nimrod-Babylonian-Apostate kinship, we note here additional points not given in our “*The Judgment of Babylon, the Great Harlot*,” included in this work, though even there the kinship is clearly revealed. The verbatim quotations and pages cited are from the Masonic book, “*Morals and Dogma of the Ancient and Accepted Scottish Rite of Free Masonry Prepared for the Supreme Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States, and Published by Its Authority*.” This book is entered “according to the Act of Congress, in the year 1871, by Albert Pike, in the office of the Librarian of Congress, at Washington.” Also “Entered according to the Act of Congress, in the year 1906, by the Supreme Council of the Southern Jurisdiction, A. A. S. R., U. S. A., in the office of the Librarian of Congress, at Washington” It is “Manufactured by L. H. Jenkins, Inc., Richmond, Va., Sept., 1921.” Thus the words we shall quote,

and tell the pages whereon they are found, are words of the Masons themselves, in official utterance, which utterance is prepared for the "*Supreme Council of the Thirty-third Degree.*" The points, their numbering, etc., are ours,—the verbatim quotations are from the "Morals and Dogma of the Ancient and Accepted Scottish Rite, etc."

I. MASONRY PLACES ALL ORIENTAL RELIGIONS ON PAR WITH THAT OF THE HEBREWS

"Did the Deity leave the whole world without light for two score centuries, to illuminate only a little corner of Palestine and a brutal, ignorant, and ungrateful people? Could no honest and sincere men be found among the Hierophants of Ceres or Diana, of Dionusos or Apollo, or Hermes or Mithras? Were these, then, all deceived, like the rest? Who, then, constantly deceived them, without betraying themselves, during a series of centuries?" Page 102, degree "III. The Master."

That is, the Israelites here are labelled "brutal" no doubt in that they obeyed God in destroying without mercy, as He commanded them to do, the peoples in Canaan they were to supplant. But GOD commanded this, typifying a complete destruction of false religions at a coming day when He comes to possess the earth, and which now by total separation His people to this day must note. However, Masonry says in rendering such obedience to God, the Israelites showed themselves "*ignorant!*" Then Masonry intimates that they who follow "*Ceres or Diana, Dionusos or Apollo, or Hermes or Mithras*" are as much following God as was Israel in the days of her unquestioning obedience unto Jehovah! But the names of "deities" here given by Masonry are some of the many names given, in the Mysteries, to Semiramis and Nimrod. See *The Two Babylons*, by Hislop.

II. MASONRY TEACHES THE PENTATEUCH WAS NOT DIRECTLY GIVEN TO MOSES BY JEHOVAH, BUT THAT MOSES BORROWED

"The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every

period of its existence, from all the creeds with which it came in contact." Page 247, degree "XVII. *Knight of the East and West.*"

—"the first of the Philosophical Degrees of the Ancient and Accepted Scottish Rite; and the beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry"—page 246. But further,—

"Moshah himself was an initiate in the mysteries of Egypt, as he was compelled to be, as the adopted son of the daughter of Pharaoh, *Thoucris*, daughter of *Sesostris-Ramses*; who, as her tomb and monuments show, was, in the right of her infant husband, Regent of Lower Egypt or the Delta at the time of the Hebrew Prophet's birth, reigning at Heliopolis. She was also, as the reliefs on her tomb show, a Priestess of HATHOR and NEITH, the two great primeval goddesses. As her adopted son, living in her Palace and presence forty years, and during that time scarcely acquainted with his brethren the Jews, the law of Egypt compelled his initiation: and we find in many of his enactments the intention of preserving, between the common people and the Initiates, the line of separation which he found in Egypt. Moshah and Aharon his brother, the whole series of High-Priests, . . . were in possession of a higher science; and of that science Masonry is, at least, the lineal descendant. It was familiarly known as THE KNOWLEDGE OF THE WORD." Page 253,—

from the same degree, "*Knight of the East and West*," described above. Here, then, Masonry declares Moses' and Aaron's "knowledge of the Word" was derived by Moses' having lived in the Palace of Pharaoh's Daughter, who was "*priestess of HATHOR and NEITH, the two great primeval GODDESSES!*" And this knowledge Masonry calls "THE KNOWLEDGE OF THE WORD!" Hence when they seem to say good things hereafter about "the Knowledge of the Word" and of "the Word," remember these words—and every word—are enigmas, and it is only by knowing their Masonic meaning that the full depths of the Masonic Apostasy is comprehended. But yet further,—

"Magism was the Science of Abraham and Orpheus, of Confucius and Zoroaster. It was the dogmas of this Science"

—Magism—"that were engraven on the tables of stone by Hanoah and Trismegistus. Moses purified and *re-veiled* them, for that is the meaning of the word *reveal*." Page 839, degree, "XXXII. *Sublime Prince of the Royal Secret*."

Here Masonry's catalogue of "Heroes of Faith" are "Orpheus, Confucius and Zoroaster" as peers with Abraham in faith—but how different is the testimony of the Holy Bible from Genesis to Revelation inclusive! See God's list, with whom God places Abraham, in Hebrews chapter Eleven. But further, this Masonic teaching is again to the effect that God did not give to Moses the Law on the Mount, but that Moses on the mount "re-veiled" what had been given Hanoah and Trismegistus, which they term "the dogmas of this Science," "Magism." As this is from the 32nd degree, next to the last, and called "Sublime Prince of the Royal Secret," we now have *part* of "the Royal Secret,"—that Confucius and Zoroaster are equals in faith with Abraham and therefore the writings that set forth their teachings and principles are as truly "Holy Scripture" as that in Old and New Testaments about Abraham! That as much value is imparted men by study of Confucius, and Zoroaster, etc., as is to be derived in the study of Abraham! That therefore the Christian Holy Scriptures, not including the works of Confucius, Zoroaster, Orpheus, etc., are *incomplete*, are therefore *neither* final nor authoritative in that they are incomplete!

III. MASONRY STRIKES AT THE INSPIRATION OF JOHN, IN THE CHRISTIAN SENSE, AND DECLARES HIS GOSPEL MEANS

ALTOGETHER CONTRA TO WHAT IT IS

TAKEN TO SIGNIFY

"The dominant doctrines of Platonism were found in Gnosticism." Page 249, degree "Knight of the East and West."

"The Gnostics derived their leading doctrines and ideas from Plato and Philo, the Zend-avesta and the Kabalah, and the sacred books of India and Egypt." Page 248, from the same degree as above.

"Saint John himself was the Father of the Gnostics and the current translation of his polemic"—meaning our Bible rendition of the Gospel of John,—“is throughout a misrepresentation, or misunderstanding at least, of the whole Spirit of that Evangel.” Page 817, degree, “XXX. *Knight Kadosh*.”

What have we in these Masonic teachings, uttered for their “Supreme Council?” That Gnosticism came from Plato, Philo, and the Sacred books of India and Egypt,—(and it was an intense evil that the Apostle Paul had often to combat as it struck at the very heart of the Gospel according to Jesus Christ, and which that Apostle does combat in his epistles, particularly that of Galatians and Colossians,)—but that the Apostle John was “Father” of those who so opposed the Gospel Paul preached. Further, Masonry here declares that the Gospel of John as found in our Bible is altogether contrary to what John really taught and believed,—that it is enigmatical and means altogether differently as to what it seemingly says!

IV. MASONRY WINKS AT THE ENTIRE OLD TESTAMENT PRESENTATION OF GOD AND HIS ACTS AS THERE RECORDED

Besides its elevating Confucius and Zoroaster to an equal place with Abraham in the true Faith, and attributing the inspiration of Moses to his having lived for forty years with the heathen Priestess, Pharaoh’s Daughter, and attributing John’s work to Gnosticism drawn from sacred books of the Orient, and yet that he so vigorously advocated those teachings as to bring them into a re-birth, as it were, he becoming “Father” to the Gnostics, and thereby “shooting” clear through the Divine Inspiration, Authoritativeness, Finality and Completeness of the Holy Scriptures as the Christian Bible gives them, Masonry winks at all the Old Testament presentations of God and His behavior as found in the Old Testament. Degree “XIII. *Royal Arch of Solomon*,” page 207, gives the following,—

“The Deity of the early Hebrews talked to Adam and Eve in the garden of delight. . . . He sat and ate with Abraham

in his tent. . . . He permitted Abraham to expostulate with Him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob; he showed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt-offerings; he was angry, jealous, and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh; he repented of the evil that he had said he would do unto the people of Nineveh; and he did it not, to the disgust and anger of Jonah.

"Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conceptions of the Almighty.

"But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that *they* possessed a knowledge of the true nature and attributes of God; as the same class of men did among the other nations,—Zoroaster, Menu, Confucius, Socrates, and Plato."

What sneering here at the Holy Word of Him Who is God and God Only and Only God! Yes indeed the acts and emotions as depicted above, found in the Holy Scripture, are those of very God! Is He one who has emotion? He "so loved the world that He gave His only begotten Son"—which, such critics would label as "the most shocking and hideous" act of "cruelty and barbarity;" *rightfully* He is a JEALOUS GOD, for jealous means "*Apprehensive or suspicious of being displaced or outdone by a rival, especially in the love of another. . . Earnestly and zealously suspicious; vigilant in guarding!*" The history of the human race proves God does have to watch us vigilantly or we go whoring after false gods, as the Masonic Osiris and Isis and Horus. God hardened Pharaoh's heart because that monarch refused every higher use God would make of him; if we will not serve God

in the higher things to which he calls us, we shall then serve Him as an example of the baseness to which man falls when he resists God's calls! Oh Masons, watch, thou art in the footsteps of Pharaoh! Angry? Rightfully so; when He has spared no effort to redeem us, giving all and suffering all, and yet men in their unbelief lift up their tiny intellects in a plan of salvation against that devised by Him who alone can devise, and when we so spurn by our lives and practice the only atoning blood, and then set out and teach other men to do so, thereby entrapping their souls also to eternal perdition,—yes, there is such a thing as “sinners in the hands of an angry God!” I am aware that this is an unpopular truth,—there are those who say He is Love Only. Had you realized the only thing we know of God's love is what He Himself tells us thereof? And what does God say of His own love? In Romans 2:4-5 He tells us it is meant to bring us to REPENTANCE—and that if under the extension of His long suffering and mercy and love we come not to repentance, then, says God, we are actually storing up *wrath against wrath for the Day of Wrath!*

Note that in this degree *Masonry condemns that conception of God which is given by the ordinary version of the Hebrew Scriptures—and extols the conception of “Zoroaster, Menu, Confucius, Socrates, and Plato!”*—not one of whom was God's prophet, nor apostle, nor disciple!

V. MASONRY DECLARES THE BIBLE LANGUAGE OF THE CHRISTIAN RELIGION IS NOT THE LANGUAGE OF TRUTH—
THAT IT BORROWS ERROR

“The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practical essentials of the doctrine. A perfectly pure faith, free from all extraneous admixtures, a system of noble theism and lofty morality, would find too little preparation for it in the common mind and heart, to admit of prompt reception by the masses of mankind; and Truth might not have reached us, if it had not borrowed

the wings of Error." Page 224, degree "*XIV. Grand Elect, Perfect, and Sublime Mason.*"

True it is that the masses will never go the Way of Life says Christ Jesus, Matt. 7:13-14, yet here Masonry teaches that "Bible," "Truth," in order to take in the multitudes to their salvation is admixed with Error! And purposely, and in order (by that admixture) to save the masses in salvation!

VI. MASONRY ADVOCATES THE RELIGION OF THE NATURAL HEART AND OF NATURE AS BEING THE TRUE RELIGION

What is the Mason's ideal Bible? Plainly not the Holy Scriptures of the Old and New Testament after what is here revealed as their utterances thereon. We find the answer on page 226, in degree "*XIV. Grand Elect, Perfect, and Sublime Mason*"

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren . . . finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature."

Ah, here then, is the Mason's inner religion according to his own utterance, when talking Mason to Mason: the religion of the heart of the natural man—or unnatural—and of nature! No wonder that we also find the following of the same tenor, on page 209, under degree "*XIII. Royal Arch of Solomon*:"

"Hence the name of the Deity, engraven upon the *triangular* plate, and that sunken into the *cube* of agate, taught the ancient Mason, and teaches us, that the true knowledge of God, of His nature and His attributes, is written by Him upon the leaves of the great Book of Universal Nature, and may be read there by all who are endowed with the requisite amount of intellect and intelligence. This knowledge of God, so written there, and of which Masonry has in all ages been the interpreter, is *the Master Mason's Word.*"

Now we have the Masonic meaning of "THE WORD" and "THE LOGOS" when the Mason uses that term and

seems to pay reverence,—the Mason means NATURE. This different meaning than that which the Christian Scriptures hold, will be more plainly revealed by us as we proceed.

And yet, while Masons claim to be the experts of the ages at interpreting Nature as showing forth the things of religion, have they found therein is proclaimed the literal resurrection of saints' dead bodies will be literally restored and called forth at a Springtime, of the literal year? What time of year do the dead grasses and the sleeping trees have their resurrection and awakening? At *Springtime!* THIS, says Rom. 1:20, is to make clearly seen the other truth, that it will be at a literal (not figurative) SPRINGTIME that the dead and sleeping bodies of God's saints—like Abraham, but not like Confucius, Zoroaster, etc., heroes of the Masonic catalogue—will have literal and bodily restoration and resurrection. But Masons had not found this in Nature, though it is there, because they have done violence to God's Holy Scriptures on the printed page, which printed pages showed to us this truth confirmed in Nature. Have they learned from Nature alone that the call of the Dove, "*Come away, home, home, home!*" typifies that there will be three translations at the end of this age which now is upon us as the Morning Star is upon us and as Springtime is upon us? No, nor we. But when we learned first from the printed pages of God's word that the Dove typifies the Holy Spirit, and that there are to be three translations at the First Resurrection, learning both these essential truths first from the written word of God,—then we found the above type in literal Nature. But Masonry calls Nature's Revelation (which alone is so dim that all men would go the way of death) "**THE WORD.**"

VII. MASONRY ACCEPTS THE KORAN OF MOHAMMED AS AN
EQUAL WITH THE HEBREW-CHRISTIAN SCRIPTURES,
THE HOLY BIBLE

This has already been made manifest by the intimations of Masonry, rather by Masonry's positive declarations within her own chambers, which we have brought forth. But lest one who has been "initiated" therein recall that the Christian Bible is on the Masonic Altar and that by it he swore at his initiation, and therefore think surely Masonry holds that book above all books, read the explanation that Masonry gives herself of that circumstance:

"The Holy Bible, Square, and Compasses, are not only styled the Great Lights in Masonry, but they are also technically called the *Furniture* of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a *Christian* Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, BELONG ON THE ALTAR; AND ONE OF THESE, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work."

This is the plain and express teaching that it does not matter what so called "holy book" you take, ANY ONE OF THEM may be properly taken as one of the "Great Lights by which a Mason must walk and work"—though, as in the Koran, it may be, the portion given therein to woman is called "The Cow," and one of the conceptions of Heaven is for one man to have forty women! But the passage continues,—

"The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed."

Then indeed how plainly is here revealed that in entering the temple of the Mason, we enter the place where the Scriptures of the Christian are so explained AWAY that it does not matter whether you begin with the Mohammedan Koran or the Christian Bible on the altar, you land or come out at the same place! How fitting those words of Christ Jesus (to Pharisees and Scribes,) to the great philosophical temples of Masonry,—and to those men who are responsible for perpetuating them,—

"Woe unto you, scribes and Pharisees, hypocrits! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." But,—

"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth." Matt. 23:27-28, 32-35.

Now the two quotations from the Masonic official work which we have just quoted above are one continuous passage in the "*Morals and Dogma*, etc.," and are from degree "I. Apprentice," page 11.

VIII. THE PHILOSOPHIC RELIGION OF MASONRY IS THE UNIVERSAL FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN

"To the Mason, God is our Father in Heaven, to be Whose especial children is the sufficient reward of the peacemakers . . . in Whose constant presence we live and act, to Whose merciful disposition we are resigned by that death which, we hope and believe, is but the entrance to a better life; . . .

"As to our feelings toward Him and our conduct toward man, Masonry teaches little about which men can differ, and little from which they can dissent. He is our *Father*; and we are all brethren. . . . This needs no priest to teach it, and no authority to indorse it,"—page 227, degree "*XIV. Grand Elect, Perfect, and Sublime Mason.*"

But how differently Jesus Christ taught! While He taught God is Father to some, only to those who are "born again" (Jno. 3:3) and "from above," this very fact proclaims God is not the Father of men. On the contrary, looking straight into the eyes of some he declared, "Ye are of your father the devil. . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8:44. However, be it said, this does give us very nearly a "universal Brotherhood of man," all having the same father, the devil, until "born again" and "from above," which most men never are. Matt. 7:13-14.

Those who claim the universal Fatherhood of God for all men do so on one of two bases, both of which are wrong: Because Jesus said something about God being "our Father," but they fail to note who "our" in that case are, and must ever be, before we can claim God as our Father; and the second false basis is that because God created us. Creation is not the basis of Fatherhood,—but *to beget* constitutes that relation. There is a vast difference between the relationship of Mr. Ingersoll to the watch that he has invented and his daughter whom he begat. But further, as T. T. Martin points out, if on the basis of God's creating us He is our Father, then He is also Father of the Cow and when we eat our beef-steak at Breakfast we are eating our Sister! Such is the wisdom of man!

"When friends meet, and hands are warmly pressed, and the eye kindles and the countenance is suffused with gladness, there is A RELIGION BETWEEN THEIR HEARTS: AND EACH LOVES AND WORSHIPS THE TRUE AND GOOD THAT IS IN THE OTHER." Page 213, degree "*XIII. Royal Arch of Solomon.*"

We do not decry friendship and congenial meetings, but we say that worship is perverted when men worship what is true and good in "one another." Worship God alone.

Masonry opens "wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man who will lead a truly virtuous

and moral life, love his brethren, minister to the sick and distressed, and believe in the ONE, All-Powerful, All-Wise, everywhere-Present God." Page 167, degree "X. *Illustrious Elect of the Fifteen*."

"Truly virtuous and moral life" is meaningless by the Masonic standard, as we find upon examining the enigmatic meaning they give to words,—so as to have one creed for the masses, another for its Initiates. The "Moslem" lives this life, following the Koran, etc., so they declare. But the above passage is another evidence that their philosophic religion is the Fatherhood of God (some god,) the brotherhood of man, and that *Philanthropy* is its full expression—the perfect religion of the Natural and Unregenerate man!

IX. MASONRY NULLIFIES OR AT LEAST MINIMIZES JESUS CHRIST

1) They teach, first, *He may be ignored*. We have already quoted and located their verbatim words that the Koran on the Altar of Masonry is just as acceptable as the Christian Bible. On page 166, degree "X. *Illustrious Elect of the Fifteen*," we hear that

"Masonry wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe."

Here *no mention is made of Jesus Christ*, but rather there is advanced the idea that all men are saved, as the One God who does exist is Preserver of the Universe, and all men are in the Universe. And though the book from which we have taken our quotations, "*Morals and Dogma of the Ancient and Accepted Scottish Rite of Free Masonry*" was prepared "for the Supreme Council of the Thirty-third Degree" and "for the Southern Jurisdiction of the United States," hardly to be found is the name of JESUS OF NAZARETH, the only incarnate Son of God, Himself without beginning and without end, Very God; but in every course and degree the names of Osiris and Isis and Horus, Dionusos or Bacchus or Orpheus and Ceres or Diana or Aphrodite, etc., occur and recur as

the names of Divinity; and every where it is the "*Sovereign dogma of HERMES*," the "*symbol of HERMES*," and "*the Great Work of HERMES*," and "*the disciples of HERMES*," ever recurring (pages 774, 775, etc., etc., etc.,) and pains are taken to show that Bel, Bal, Baal, Osiris, Adonis, Dionusos, Hermes, Odin, Horus, Isis, Ceres, Diana, and scores of others are but names of God, and that **THEY ARE GOD**—but almost unanimously silent are they on the name **JESUS OF NAZARETH!** But "*Hermes*" is called "*Master of the Universe*,"—"Horus, son of *Osiris* and *Isis*," is "*the Master of Life*," "*Dionusos* or *Bacchus*" is "*Author of Light and Life and Truth*"—page 7, page 13, etc., etc., etc.

2) Nor is "*the Eastern Star*," nor the "*five-pointed star*," nor the Masonic "*Blazing Star*," a hint of Christ as referring to the Star that guided the men from the East to the Babe of Bethlehem. *These*, says Masonry, refer to **HORUS** (another name for Nimrod!):

"'The Sun and Moon,' says the learned Brother Delaunay, 'represent the two grand principles of generations, the active and passive, the male and the female. . . . He pours upon the Moon his fecundating rays; both shed their light upon their offspring, the Blazing Star, or **HORUS**, and the three form the great Equilateral Triangle, in the center of which is the omnific letter of the Kabalah, by which creation is said to have been effected.'" Pages 13-14.

But, declares and explains this book, "*Morals and Dogma of Free Masonry*," degree "*I. Apprentice*," pages 14-15.

"To find in the Blazing Star of five points an allusion to the Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern."

Ah, then, to say the Masonic "*Eastern Star*," or "*Blazing Star*," or "*five-pointed Star*" refers to the Star that pointed the way to the Babe of Bethlehem, even to Jesus of Nazareth, is but a deceptive explanation for the general populace and the initiates know better. According to the Masonic official

utterance this Jesus of Nazareth is "comparatively modern!" To whom, then, does it refer? The Masonic lecture tells:

"Originally, it represents SIRIUS, or the Dog-Star . . . the God ANUBIS, companion of Isis. . . . Then it became the image of HORUS . . . Son of OSIRIS."

Then into what worship of this one the Masonic utterance goes, straightway terming this one "the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings." What Blasphemy! But the next sentence continues,—

"It was HERMES . . . whose name in Greek is that of the God Mercury . . . and is the significant emblem of Liberty and Freedom!"

Thus the Masonic "Eastern Star," "Blazing Star" stands for HERMES who in turn stands for "LIBERTY AND FREEDOM"—what liberty and freedom, see our presentation in "*His Apocalypse*," chapter on "Judgment of Babylon, the Great Harlot!" Freedom from fear of God, from HIS Holiness, etc! God cursed, through the prophets, the daughters of Israel for observing rites and ceremonies of this one,—will He spare you, mothers and daughters of to-day for taking this "Eastern Star"? COME OUT and BE SEPARATE "THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES." Rev. 18:4.

3) On page 567, degree "XXVI. *Prince of Mercy, or Scottish Trinitarian*" are quoted approvingly the words of one Manes, who had "profited by the doctrines of Scythianus, a Kabalist or Judaizing Gnostic of the times of the Apostles; and knowing those of Bardesanes and Harmonius, derived his doctrines from Zoroaster, Christianity, and Gnosticism." We say his verdicts are given approvedly in that here Masonry declares his doctrines are derived from "Zoroaster," "Christianity" and "Gnosticism," which, we have seen, they claim are all in harmony when they are understood in the language of the Mysteries, and further they declare this one

had "profited"—hence we expect his doctrinal statements to be "profitable." And so does Masonry means. Here we find it is declared,—

"The Demons forbade Adam to eat the fruit of 'knowledge of good and evil,' by which he would have known the Empire of Light and that of Darkness. He obeyed; an Angel of Light induced him to transgress, and gave him the means of victory; but the Demons created Eve, who seduced him into an act of Sensualism, that enfeebled him. . . . This is repeated in the case of every man that lives.

"To deliver the soul, captive in darkness, the Principle of Light . . . came . . . It but put on the *appearance* of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. . . . But the Chief of the Empire of Darkness caused Him to be crucified by the Jews. Still He suffered in appearance only"

—all of which is contradictory to the Holy Scriptures. It was GOD who forbade Adam, but here God is called Evil (Demons); it was GOD who created Eve, but here He is called "Demons." Then He who came to deliver unto salvation is not a "Principle," but is He, Him, a living, moving, breathing, GOD, who becomes not "apparently" but *actually* "incarnated." It was GOD who pre-determined His crucifixion "from the foundation of the world," but here He is called Demons. His suffering was real and actual,—the scourging, the loss of blood till He could not bear His cross, the piercing, the crying "I thirst," the crying of Psalm 22:1, showing the suffering was even in spirit as well as in body, as does also Isa. 53:11, as a multitude of Scriptures indicate, as Heb. 12:2, etc. But, continues the Masonic approval,—

"The person of Jesus having disappeared, there was seen in His place a cross of Light over which a celestial voice pronounced these words: 'The cross of Light is called the Word, Christ, The Gate, Joy, The Bread, The Sun, The Resurrection, Jesus, The Father The Spirit, Life, Truth, and Grace!'"

What a "sleight-of-hand" trick here! The "cross" IS CALLED Jesus, the Father, the Spirit, the Bread, Life, etc. Here is prepared the way for veneration of the Cross instead

of Jesus Christ: here was Satan coyly slipping in and perverting the Gospel into the Oriental Apostasy again, by substituting the Cross, which had ever been venerated in the Mysteries and never stood for, nor does it yet stand for in MASONRY, in ROMANISM, or in the present-day great move of Protestantism (Ku Klux Klanism) the cross of Christ,—but is the “mystic Tau,” which resembles a cross.

Or, this other Masonic explanation, given also with some approval (found in the same degree, “Prince of Mercy, or Scottish Trinitarian”):

“The Saviour, Christ the Redeemer, came and died upon the cross of expiation, thus discharging the written obligation.”—thus at its deepest the cross was only “*a written obligation*,” *i. e.*, not a *necessity*. But, continues this degree,—“He, LIKE ALL SOULS, was of the same substance with God,”

hereby declaring the divinity of all men, independent of the Cross of Christ Jesus of Nazareth.

4) If we will understand by “The WORD” and by “The Logos,” Jesus of Nazareth, the Son of God, *Masonry teaches that Jesus Christ is Himself a Created Being*, and is an Intermediate being between God and Man, *but Himself not God*. In degree “XVII. Knight of the East and West,” Masonry tells us, that

“the world was created, not by the Supreme Being, but by a secondary agent, who is but His WORD (the *Logos*),”—hence Jesus Christ, declared by John’s Gospel to be “The WORD” and “the Logos” and also there declared as being “with God, and the Word WAS GOD,” is not Very God. Though if we understand by this “Logos” Jesus of Nazareth, they would then say that He created the world, but is “a secondary agent” and is not the “Supreme Being.” While the Scriptures do teach the doctrine of a Trinity, and while we speak of a First, Second and Third Person therein, as regards kind, essence, rank, they are but ONE AND THERE IS NO SECONDARY. But when we remember Masonry defines

as "the Word," the "Logos" NATURE—as we have already quoted and cited—this honor does not even go to Jesus of Nazareth according to Masonry. On page 254, in the same degree, we are told of a "the first Hermes"—hinting at a series of incarnations, and that (page 255,) "God sent to man OSIRIS and ISIS, accompanied by THOTH, the incarnation or terrestrial repetition of the first HERMES." On page 257, same degree, we are told that "The fourth, the Holy SAPANDOMAD, created the first man and woman"—thus, if we take Jesus Christ from the Christian Scriptures to be Him by Whom all things were made, Masonry would teach that He is the "fourth" emanation or incarnation down the scale of a series of emanations from God, and not only is a secondary agent, but in rank is *fourth* down the line.

Then we are told, page 257, same degree, that "the third order of pure spirits"—superior to the creator of man and woman which being was "fourth" in the orders," . . . are superior to men. They protect them during their life on earth; THEY WILL PURIFY THEM FROM EVIL AT THEIR RESURRECTION"—which gives us a new manner of redemption!

But if we do not take "the Word" and the "Logos" of Masonry to mean Jesus of Nazareth, then He is ignored, and nothing is said *pro* or *con*, except all in that case is *contra*!

X. THE CROSS MASONRY GLORIES IN IS NOT "THE CROSS OF CHRIST"

Not the Cross of Christ, but the "*mystic Tau*" is the mystic meaning back of Masonic, Protestant and Romish Crosses!

Put together these gleanings from degree "XXVIII. *Knight of the Sun, or Prince Adept.*"

"At the banquet of the Spouses, the viands, being thoroughly purified, are served in Salt, Sulphur, Spirit, and Oil; a sufficient quantity thereof is taken every month, and therewith is compounded, by means of the Balance of Solomon, the

Alkahest, to serve the Spouses, when they are laid on the nuptial bed, . . . " etc. Page 788.

Do you wonder what means this "Sulphur," "Salt," etc.?

On page 781 is a hint,—

"You are to extract the second, sulphur, out of the purest gold, to which must then be added the purified or celestial Salt. They are to be mixed as the Art directs, and then placed in a vessel in the form of a SHIP . . . etc." Next paragraph,—

"If you reflect, my Brother, that it is impossible for any one to imagine that either common salt or nitre could be extracted from rain-water, or sulphur from pure gold, you will no doubt suspect THAT SOME SECRET MEANING WAS CONCEALED IN THESE WORDS."

But in advance, page 772, we are told,—

"This philosophy was concealed by the Alchemists under their Symbols, and in the jargon of a rude Chemistry,—a jargon incomprehensible and absurd except to the Initiates; but the key to which is within your reach,"

and is had by a most careful study of pages 581-800 devoted to this degree and "secret," termed "The Great Work" (Creation, *i. e., pro-creation,*) "The Philosophal Stone." But we will not go further with these details and terms, we believe we have shown already authoritatively that it regards Creation in the sense of *Pro-creation* which is, as all the Holy Scriptures reveal, one of the sublimest trusts given man. But it is necessary to quote a few of the authoritative details to show that this is, in Masonry, and in the Mysteries which antedate the crucifixion of Jesus of Nazareth by many centuries, connected up with the CROSS in the language of symbols or signs. Page 794,—

"At the beginning of emanation, Microprospos issued from the Father, and was intermingled with the Mother, under the mysteries of the letter Tau,"—

which letter is given in the Masonic Book in its foreign form, but which we, not having in our type, have written by name instead. Or, again, page 790,—

"The end and perfection of the Great Work is expressed, in alchemy, by a triangle surmounted by a cross: and the letter Tau."

That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians. It was made in various ways: as a small cross which it does resemble exactly, as a criss-cross, slant-wise, as a cross with straight short lines on the ends, or surrounded by a circle, or, as the Masons have just said, surmounted on a triangle—the precise meaning of which as well as the Letter "P" or the Greek letter "roe," exactly like the English capitol "R," we do not here have space to tell. But this Mystic Tau was used as an amulet over the heart, it was marked on the official garments of heathen priests, and the Vestal virgins of PAGAN ROME—(long before the crucifixion of Jesus of Nazareth)—wore it suspended from their necklaces exactly as the Romish Nuns do now. The Egyptians did the same, and many barbarous nations. See *Wilkinson*, vol. 1, p. 376. There is hardly a pagan tribe where the cross has not been found. It was worshipped by the PAGAN CELTS LONG BEFORE THE INCARNATION AND DEATH OF CHRIST. See *Crabb's "Mythology,"* p. 163. Thus widely worshipped, it was the unequivocal symbol of *Bacchus*, the Babylonian Messiah, whom as we have shown, Masonry plainly pronounces as the supreme God, etc. But to give a final authoritative quotation from Masonry,—

"From this idea of generation came the reverence everywhere paid the image of generative power, which formed the *Stauros* of the Gnostics, and THE PHILOSOPHICAL CROSS OF THE MASONS." Page 771, degree "XXVIII. *Knight of the Sun, or Prince Adept.*"

To say the worship paid by Protestants (composed of Masons the world-over, and Ku Kluxers in the U. S. A.) and by Romish Churches today grew out of Paul's saying, "God forbid, that I should glory save in the cross of our Lord Jesus

Christ," that is, in the doctrine of Christ crucified, is a mere absurdity, a shallow subterfuge and pretence. It is another evidence that Protestantism today is simply Romanism under another name and dress—as the Ku Klux Klan paraders carry great burning candles, just as Romanists do. But that the cross of these "religious" organizations is "the PHILOSOPHICAL cross" (so Masonry frankly declares in its secret books and further says it is the "letter Tau") under which, according to their mysteries, the mingling of Father and Mother is consummated (Masonic degree "*XXVIII. Knight of the Sun, or Prince Adept*," page 794 of "*Morals and Dogma of the Ancient and Accepted Scottish Rite of Free Masonry Prepared for the Supreme Council of the Thirty-third Degree*.")

Perhaps here at least a word of revelation should be given relative to the Ritual of the Rose-Croix (Rose-Cross,) of Masonry.

"One of the magnificent pantacles that express the esoteric and unutterable part of Science, is a Rose of Light, in the center of which a human form extends its arms in the form of a cross." Degree "*XXX. Knight Kadosh*," page 822.

What is this conjunction of Rose and Cross? Listen to Masonry,—

"The MYSTICAL MEANINGS OF THE ROSE as a SYMBOL are to be looked for in the Kabalistic Commentaries on the Canticles." Page 821.

Then there is a mystical meaning, which is the meaning to those of this order. What is it? Read on and we are told,—

"It was the emblem of beauty, life, love, and PLEASURE," Page 821, etc.

This is enough,—we know the meaning of the Masonic, the Kluxers', the Romish Cross,—mystical "Tau," a matter of sex, and no wonder it is accordingly combined with the "Rose" emblem of "beauty, life, love and pleasure,"—the meanings of which are only for the Initiated! Alas, indeed, not "the cross of Christ" which means *death*, and *crucifixion*!

Oh great professing churches, Protestant as well as Romish, how art thou fallen! And these men, Masons, are thy deacons, and ministers, and pastors! Is it strange then that the risen and glorified Christ Jesus from his Father's throne in Heaven gives these words as descriptive of the seventh and last phase of church life, a picture of the great church-visible in the last days, at the time of His return?—"BECAUSE THOU SAYEST, I AM RICH, AND INCREASED WITH GOODS, AND HAVE NEED OF NOTHING; AND KNOWEST NOT THAT THOU ART WRETCHED, AND MISERABLE, AND POOR, AND BLIND, AND NAKED: I COUNSEL THEE TO BUY OF ME GOLD TRIED IN THE FIRE, THAT THOU MAYEST BE RICH; AND WHITE RAIMENT, THAT THOU MAYEST BE CLOTHED, AND THAT THE SHAME OF THY NAKEDNESS DO NOT APPEAR; AND ANOINT THINE EYES WITH EYE SALVE, THAT THOU MAYEST SEE. AS MANY AS I LOVE, I REBUKE AND CHASTEN: BE ZEALOUS THEREFORE, AND REPENT." Rev. 3:17-19.

After all has been said that we have here clearly given in these pages, is it yet necessary for us to add this, another point? Simply to crystalize more definitely, we state it now by itself:—

XI. AS MASONRY NULLIFIES JESUS OF NAZARETH, IT WORSHIPS AND ENTHRONES OSIRIS OR HORUS (ALONG WITH ISIS)—WHO IS BUT NIMROD (ALONG WITH HIS DISSOLUTE QUEEN, SEMIRAMIS) AS GOD

Were we to give all and the full official utterances of Masonry which we now have in the highest official book, issued for their "Supreme Council" of its highest degree, the Thirty-third,—it would make a book. Look back over the points already given, read them again, and there you will see from first to last the exaltation of these apostate human beings, the introducers of all Apostasy, now worshipped

as GOD. But we will yet add to that already revealed these other verbatim words, from Masonry's official utterances, showing that in all countries there were worshipped as the Supreme God a Pair, *male and female*, and pointing out,—

"In Egypt they were Osiris and Isis; in India, Mahadeva and Bhavani; in Phoenicia, Thammu (or Adonis) and Astarte; in Phrygia, Atys and Cybele; in Persia, Mithras and Asis; in Samothrace and Greece, Dionusos or Sabazeus and Rhea; in Britain, Hu and Ceridwen; and in Scandinavia, Woden and Frea; and in every instance these Divinities represented the Sun and Moon,"—

we then have the statement that,—

"The Mysteries of OSIRIS, ISIS, and HORUS, seem to have been the model of all other ceremonies of initiation subsequently established among the different peoples of the world. Those of Atys and Cybele, celebrated in Phrygia; those of Ceres and Proserpine, at Eleusis and many other places in Greece, were but copies of them. This we learn from Plutarch, Diodorus Siculus, Lactantius, and other writers; and in the absence of direct testimony"—

(which, however, is abundant, but were it absent we)—

"should necessarily infer it from the similarity of the adventures of these Deities; for the ancients held that the Ceres of the Greeks was the same as the ISIS of the Egyptians; and Dionusos or Bacchus as OSIRIS." Page 377, degree "XXIV. *Prince of the Tabernacle*."

Osiris, we have shown (see our *Judgment of Babylon, the Great Harlot*) is none but *NIMROD*; *Isis*, none but *SEMI-RAMIS*, his dissolute queen; and *Horus* is the name for Nimrod when he is considered alone, without Isis or Semiramis. The why of the many names in different countries for those whom research and direct testimony (now abundantly found) declare as being identically the same personages, is found in that at the rearing of this structure of Apostasy, Babel, God in his judgment scattered the peoples everywhere and at the same time confused their tongues or changed their languages,—the origin of languages diverse. But wherever they were dispersed, and in whatever diverse language they now spoke, they still possessed the evils that they had already come into

possession of at the erection of the Tower of Babel. Hence the *sameness* of the initiation, the *sameness* of the stories, in all countries, which in the *Mysteries* they continued to observe. And how do we find Masonry speaking of and regarding that infamous Tower of Babel? Page 781, degree “*XXVIII. Knight of the Sun, or Prince Adept,*” contains this reference,—

“This third point or rule of the Scottish Masters gives us the emblem of the building of the Tower of Babel, used by our Scottish Masters, because by irregularity and want of due proportion and harmony that work was stopped; and the workmen could proceed no further.”

No reference is made to the fact that THE WRATH OF GOD stopped it, as the Holy Scriptures tell us, but, rather, that because they did not observe due “proportion”—who should be taken into the *Mysteries*, who should not, etc.,—the workmen could not go on! This in its essence is an approval of the *Mysteries* there instituted, and but a false explanation of why there they were interrupted. This brings us also to observe that present-day Masonry (and Masonry all along the ages) is but the *Mysteries* of the Orient, instituted by Nimrod and Semiramis, carried on in all lands to this day. Hear what Masonry itself declares,—

“Though MASONRY IS IDENTICAL WITH THE ANCIENT MYSTERIES, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur,” page 23, degree “*II. The Fellow-Craft.*”

This precise statement is again given on page 624 in degree XXVIII. That is, they admit that not even yet can they as freely and as fully practice the *Mysteries* as they long to, and teach that they should so be observed, and occasionally, more or less frequently, do get to observe them!

That this one is not Jesus of Nazareth, is again made plain by Masonry (though they worship this one as Supreme God!) in that, while they say he died a violent death, they state further that he was “torn to pieces.” How this coincides with the world testimonies about the death of Nimrod

(See our *His Apocalypse*, Appendix V) ! Under the name of Dionusos, page 561, they say he was "*torn to pieces*;" on page 585, in yet another degree, he is described as having been "ushered into the world amidst lightning and thunder, *the Mighty Hunter*" (exactly as Scriptures call Nimrod!) met violent fate, as his enemies "eluded the vigilance of his guardians and *tore him to pieces*," and further reference is made to the burial of "*the dismembered remains*,"—this under the name of "*the Mighty Hunter*!" And yet again, page 589, we hear Masonry say that among the Phrygians, Boeotians, Athenians and Syrians, "*damsels sat weeping for Thammuz or Adonis, mortally wounded by the tooth of. . . the boar*" (See our Appendix Five, of *His Apocalypse* that this "tooth" was Shem, son of Noah,) and then Masonry tells us the same story is true of "*Atys and Osiris*." In yet another place, page 590, Masonry declares "The story of Osiris is reflected in those of Orpheus and Dionusos Zagreus. . . and of Absyrtus and Pelias, of Aeson, Thyestes, Melicertes, Itys, and Pelops. Io is the disconcerted Isis or Niobe: and Rhea *mourns her dismembered lord*. . . And if Apollo and Dionusos are immortal, they had died under other names, as Orpheus, Linus, or Hyacinthus. . . Hippolytus was associated in divine honors with Apollo, *and after he had been torn to pieces like Osiris*, was restored to life by the Paeonian herbs of Diana, etc."—showing that by whatever name *he* was known, he was "*torn to pieces*," "*dismembered*," and by whatever *she*, his consort is known, the stories the world over are to the same effect, namely that *she* resurrected him, and that they both then are ever known as the Supreme God (even this Nimrod and Semiramis.) Yet further, pages 594-595, country after country is named, and the various gods, from South to North were "*lamented*" as to their deaths, but in every case, as among the Scandinavians it is the same narrative, "*Balder, torn to pieces by the blind Hother*."

Further Masonry declares the Yuletide Season, Christ-

mas Day, is in honor of this same god, who is their god. Here is their account,—

"The Sun-God . . . was fabled to have been born . . . at the Winter Solstice. His feasts were celebrated at that period. . . . THIS WAS THE GREAT FEAST OF THE MAGIAN RELIGION. The Roman Calendar, published in the time of Constantine, at which period HIS WORSHIP BEGAN TO GAIN GROUND IN THE OCCIDENT, fixed his feast-day on the 25th of December. . . . To him gold, incense, and myrrh were consecrated. 'Thee,' says Martianus Capella, in his hymn to the Sun, 'the dwellers on the Nile adore as Serapis, and Memphis worships as Osiris; in the sacred rites of Persia thou art Mithras, in Phrygia, Atys, and Libya bows down to thee as Ammon, and Phoenician Byblos as Adonis; and thus the whole world adores thee under different names.'" Page 587, degree 28.

Contrast these *many* names by which Masonry declares he is properly worshipped, with Peter's declaration, Acts 4:8-12, when, "*filled with the Holy Ghost*" and being questioned by what "*name*" he had brought healing to an impotent man, answered,—

"BE IT KNOWN UNTO YOU ALL . . . That by the NAME *JESUS CHRIST OF NAZARETH*, who ye crucified . . . THIS IS THE STONE WHICH WAS SET AT NOUGHT OF YOU BUILDERS,"—

ah, indeed, hear it, Masonry, for these words are directed to you who exalt the names of Serapis and Osiris, Mithras and Adonis, Isis and Diana, and all the names many of the gods many, and who, indeed, set at nought this STONE—"JESUS CHRIST OF NAZARETH"—, hear it, ye Romanists, Protestants, and oh Earth (now all *one in kind*—Rev. 17:5,)—

"there is NONE OTHER NAME UNDER HEAVEN WHEREBY WE MUST BE SAVED,"—

than that just given, "JESUS CHRIST OF NAZARETH!"

Here is something every lover of JESUS should note,—it is of growing importance in these days: it is not enough to venerate or exalt "Christ," as all peoples do that, all philosophies, even those who deny the deity of the Lord Jesus

Christ. But ever use the term "JESUS CHRIST," "THE LORD JESUS CHRIST," or "CHRIST JESUS," etc., using *the name JESUS*, that HE it is who is the Christ; for we are now in the days of "*false Christs*" (Matt. 24:24,) and we should ever say WHOM we mean by Christ.**

Note, next, what we have as,—

XII. THE MARK OF THE BEAST—AS RELATED TO MASONRY, PROTESTANTISM, ROMANISM, AND THE WHOLE WORLD

God tells us THE False Prophet, consummation of all falsities, the right-hand assistant of THE Antichrist and without whom not even Antichrist could be Antichrist,—

"Causeth all, both small and great, rich and poor, free and bond, to receive a MARK in their right hand, or in their foreheads. . . . Here is wisdom. Let him that bath understanding count the number of the beast: for it is the number of a man; and his number is SIX HUNDRED THREE SCORE AND SIX." Rev. 13:16-18.

"If any man worship the beast and his image, AND RECEIVE HIS MARK IN HIS FOREHEAD, OR IN HIS HAND, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels and in the presence of the Lamb: AND THE SMOKE OF THEIR TORMENT ASCEND-ETH UP FOR EVER AND EVER: AND THEY HAVE NO REST DAY NOR NIGHT, who worship the beast and his image, and WHOSOEVER RECEIVETH THE MARK OF HIS NAME." Rev. 14:9-11.

**Just here we feel impelled to relate an experience at a recent Hindu Lecture delivered at Dallas, Texas, Sept. 22, 1924. The papers announced the coming of C. Jinarajadasa, heralded as the greatest Indian Scholar to visit America since the days of Tagore. He would lecture twice under the auspices of the Theosophical Society, his second subject being, "*The Coming Christ and His Message*." Four of us, each with the Baptism of the Holy Spirit, went but not until God had shown us many visions to the effect that we should go, as we laid the matter before Him. Our seats were in a second row from the front, right at the speaker's low platform. Before any service had started, God gave visions

Here, then, we are informed by God that there is a MARK, which mark is "six hundred three score and six," that is, 666, which is THE MARK of the consummation of all evil and which is THE MARK OF SURE ETERNAL TORMENTS from which there is "no rest" "day nor night"—which proves it does not end in annihilation. What means this MARK 666, so eternally deadly? Consider the following:

1) Speaking of the "mysteries," Masonry says,—

"The system of numbers was intimately connected with their religions and worship and HAS COME DOWN TO US IN MASONRY; though the ESOTERIC MEANING WITH WHICH THE NUMBERS USED BY US are pregnant is unknown to the vast majority of those who use them." Page 208, degree "XIII. Royal Arch of Solomon."

to the one seated at my right, as we were all much in the spirit of prayer. No one yet was at the speaker's stand, but God showed there a two-horned beast. We knew the Holy Spirit, mightily upon us, was foretelling to us that it would be a veritable False Prophet who would speak, according to this vision. The speaker's stand was again seen with an unlighted lamp on it, on which lamp also stood a two-horned beast. We knew God thereby was telling us it was the light of the False Prophet which would go forth, but that that light is no light, symbolized by an UNlighted lamp. The auditorium had now filled. A tall, curly-headed, musician came in and stated to the audience, "Ladies and Gentlemen, I will begin the program by playing"—and he described the three instrumental compositions that he would render. He played. What feelings surged within me,—the subject, "The Coming Christ and His Message," and yet not the singing of an hymn, not a prayer, no testimonies from those who love the return of JESUS CHRIST OF NAZARETH. "*Ladies and Gentlemen, I begin the program,*"—I knew this was foretold that in the Kingdom of the Christ that would be heralded that night, all peoples would be "*Ladies and Gentlemen,*"—not *saints*. While the music proceeded, purely instrumental, these visions were seen, thick, fast, plain, convicting:

All the time the pianist was playing, off of every key he struck, according to God's view given in vision, "*The Time of the End*" ascended. We knew that this was God's telling us that when services about "The Coming Christ" are thus begun, only instrumental music, no hymn, no prayer, no reverence, it is a great sign-

"The Symbola Architectonica are found on the most ancient edifices; and these mathematical figures and instruments, adopted by the Templars, and identical with those on the gnostic seals and abraxae, connect their dogma with the Chaldaic, Syriac, and Egyptian Oriental philosophy. The secret PYTHAGOREAN DOCTRINES OF NUMBERS were preserved by the monks of Thibet, by the Hierophants of Egypt," etc. Page 235, degree "XIV. Grand Elect, Perfect, and Sublime Mason."

What is the meaning of numbers according to this exalted system which Masonry so praises and has "preserved"? Note the following from degree "XXVIII. Knight of the Sun, or Prince Adept."

"The Pythagorean ideas as to particular numbers are partially expressed in the following LECTURE OF THE KABALISTS," page 626,

but we go directly to the number with which we are concerned, the Sixes:

"Qu. What do you mean by the number 6? Ans. The theological cube . . . the physical cube." Page 627.

composition itself, every note of which was crying out, "*It is the Time of the End!*"

He played, and then God, by vision,—it is all like He promises in both Old and New Testaments, "I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions" (Acts. 2:17), showed it was Lee Scarborough, President of the Southwestern Baptist Theological Seminary, playing at that piano; and then, it was Wallace Bassett, Dallas, Texas, my former pastor, pastor of Cliff "Temple"—(Christ founded a *church*, but heathen use Temples in their mysteries of Apostasy), and then it was Joe Dawson, Pastor of the First Baptist Church at Waco, Texas, and then another preacher whose face is familiar but whose name has escaped me (was it *yours?*). As Scarborough played, a boy held his book but presently turned it loose and grabbed Scarborough's hair (which in Scriptures typify *submission*) and shook his head. We knew that in God's sight Scarborough is not submissive to Jesus of Nazareth. Wallace Bassett was playing the piano with his feet,—which means by his *walk*; Joe Dawson kept watching the people while he played, and by that we knew God was telling us Joe Dawson watches the popular effect and preaches to please the audience. And then, the

And on page 628,—

"What is the most SALUTARY number? Answer: 6, because it contains the source of our spiritual and corporeal happiness."

Now salutary means healthful, healing; hence Masonry calls "6" the "most salutary—most healing, most healthful" of all numbers, and hence 666 would be the consummation of healing, health, and bliss, whether considered in hundreds, tens, or units, and, say they, because it contains "the source of our spiritual and corporeal happiness." Then what consummation "666" would be of "*spiritual and corporeal happiness*,"—the number that GOD declares is the number of eternal woe in hell!

Hindu speaker, whom God had shown as the two-horned beast, was introduced. But WHY had God shown these brethren performing at that piano? What was he who was playing those selections doing?—and we have the key to the interpretation. *He was preparing the way for him whom God had shown as the False Prophet, making ready for him.* Then God meant that these ministers are far from the way of serving which He would have,—that it is their kind of walk, service, sermons, that are making the people ready for the final False Prophet. But do not the Scriptures say "*for that day*," the Day of the Lord, "shall not come except there come a falling away first"? (2 Th. 2:2). I take it that in the sight of Jesus of Nazareth these brethren, and the many like them, are but leaders in that falling away which grieves His heart.

But why tell the names of the brethren? Because a vision given also that night showed the Bride of Christ opening her Bible and a dove flew out of it and flew against the bosom of Lee Scarborough so hard that it knocked him down, and then, in the same vision, I was seen showing him, out of the open Bible, that Christ's Bride is in the time of her humiliation, her persecution, her rejection, in the present church-age, instead of being on parade and waxing great; because, when further prayer was made as to whether the names should be given, on the lot on which it was written to give the names, though while prayer was being made, no one knew what was on which slip, *blue bells* (bells are symbols of *messages*, blue, of *truth*), were seen ringing out over "the names should be given." Ah, it is nothing short of the look of that *Jesus of Nazareth*

And so all the Pythagorean meanings of numbers are just as erroneous, which interpretations we need not here give. See the **SCRIPTURAL MEANING**, given by the sainted A. J. Seiss, pages 41-45, footnote, in our *His Apocalypse*.

2) This figure *six*, 6, is connected up with the "*Mystic Tau*," the false cross, the philosophical cross as Masons call it, of present-day Protestantism, Romanists, and Masons, the cross of all heathen religions.

Turn with me once again to the Masonic comment for degree "XVIII. Knight Rose Croix," concerning which we have already learned from authoritative Masonic source that the Rose stands for "beauty, love, PLEASURE," and the at them, such as He gave Peter personally to remind him of how he had denied Him, the Lord of all!

He who introduced the speaker said a new Gospel is being given to the world, which is but the old Gospel, known and practiced by the nations of antiquity, but lost for awhile, but that "the guardians of the human race in kindness are restoring it and even now it is accepted nearly everywhere, only people had not realized it."

The Hindu spoke in perfect, easy, forceful English; he was dressed in native flowing white garb, decorated with gold trimmings, and wore his Hindu hat through his speech. He said the return of Christ is a prominent doctrine, known to all but either disbelieved or, if believed, is feared. He then read what he said were Christian hymns which described the day of Christ's return as "a day great and terrible, and who can abide it?"—and commented, "No wonder people fear it!" He gave some minutes then to sneer and ridicule the idea that punishment would come to any when Christ returns,—it will be blessings for all. He said that this Christ had come in incarnate forms many times, already, always when a certain kind of crisis demanding that teaching be given the human race, occurs. The first time he came, said the Hindu, he came in the person of a *black man* (ah, our hearts knew again that we had found the Scriptural truth that NIMROD, son of Cush, grandson of Ham, an Ethiopian, was the inaugurator of all the Apostasy of the present world, sprung from Noah and that it will be this very NIMROD—whom we see the Scriptures declaring—who will return as the final Antichrist); he came as Buddha, he

Cross is not that of Jesus, but "mystic Tau," the "Philosophical Cross," which, in the mysteries, has to do with the act of pro-creation, a sex matter. Listen once again to the Masonic explanation,—

"Listen, my brother, to *our* explanation of the symbols of the degree. . . .

"The *Cross* has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindustan, . . . etc.

"But ITS PECULIAR MEANING IN THIS DEGREE, IS THAT GIVEN TO IT BY THE ANCIENT EGYPTIANS."

came as Confucius, he came as the Great Teacher among the Jews and presently will have a re-incarnation. Our present crisis demands it. Christianity cannot help the world, it could not prevent the War of 1914, etc., because it retains no longer the form in which the Christ (he would never call him JESUS) had given it. He maintained that Christ 2,000 years ago gave it in the form in which He had presented it when He came as a black man, and which was rightly observed in the "Mysteries" among all nations, but then kept from the world in general, to prevent its perversion; but that this time the masses had gotten hold of it, in certain forms, which they did not understand and had further perverted, and that these "Mysteries" had not been retained as long in their original form from their last giving as they did when he gave them first as a black man, and when they were kept more in secret, which the nature of the teachings require.

He then maintained there are THREE BARRIERS THAT MUST BE REMOVED before this Christ—a Mock Christ—could come: the sex barrier, the religious barrier, the racial barrier. The first is about destroyed everywhere: today woman is in politics as well as man, she is in the business world, she is in all the callings of man as herself a man. (Let me ask, *why* does he say this barrier relative to women *must* be broken, before *his* Christ could return? It is that HOME LIFE be destroyed, the HOME itself abolished, by apartment life, movie life, night life of automobiles, club life, hotel life, with the consequences which are congenial to the Kingdom of his Christ—who in reality is the mock Christ!) Concerning *the religious barrier*, he said so long as Methodists, Baptists, and Seventh Day Adventists (these three and only these did he call by name), so long as these should continue teaching what they at one time taught, CHRIST COULD NOT COME, he

Then the Masonic Cross has nothing to do with the Cross of Jesus Christ, as their official explanation records. That explanation proceeds,—

"Thoth or Phtha is represented on the oldest monuments carrying in his hand the Cruz Ansata, or Ankh (a Tau cross, with a ring over it)." Page 290, degree "XVIII. Knight Rose Croix."

said. How like the Scripture this is,—“except there come a FALLING AWAY FIRST!” (2 Th. 2:2). But, says he, the old teachings of the so-called Christians have nearly vanished, and today they are beginning to give new definitions to old terms (which are retained), they are realizing there is truth in all religions, that they all lead to the same source, and therefore are one. This barrier is about removed, he declared. The third barrier, the barrier of racial prejudice, must be removed for this Christ must have one world-wide kingdom, which would be difficult if races bore hatred or prejudices one for another, or while one race feels superior to another. He must unite into one Federation all kindreds, tongues, nations of earth (Rev. 13:7),—and that most excellently the way is being thoroughly prepared now for just such Federation.

When and how will he come, the Hindu asked. While he said that does not matter, yet he proceeded to say, do not look for him in resplendently white robes (he would never controvert the Scripture by giving it and saying this will not be, but would continuously be given forth utterances that are contrary to Scripture as is this one). You will see him, one day, in this, your city, dressed as you, wearing collar and neck-tie as yours, etc. Ah, said he, you will see his name in print, and will behold his picture in newspapers oft-times before you, or the world, realize he is Christ. Yea, even now, he is making ready his band of workers, he has a place and work for *you*, each of you, that he will give you if you will make the rightful worker.

Yet, he will meet with much opposition, so far are Christians and others from knowing what and who is Christ! Cartoons and news articles will sneer, there will be mud slinging (he used this very term, and perhaps that is what the devil will call people's calling him the “Antichrist”), yea, so great will be opposition in places that he will have to resort to ARMS and SOLDIERY. Yet in every place there will be many who will know him as Christ, at once,—it depends upon the life you live as to whether you would recognize him.

And on the page 291, same degree under explanation and elucidation, we read from the official utterance "*Prepared for the Supreme Council of the Thirty-third Degree,*"—

"The CROSS ✕ was the sign of Creative Wisdom or Logos, the Son of God."

(But this does not mean the real Son of God, Jesus Christ of Nazareth, for it is the meaning "given to it by the ancient

What would you Americans do, you Southerners, asked he, if when he comes, he is not of your race? or if he is not white, but is somewhat darker than you? (The people laughed.) Ah, says he, if you knew what I knew (and into what depths of his soul he went, though he did not speak it),—if I should tell you plainly what I know about him, you would not believe it. But then you have not the right to believe, yet, for you have not gone into the Mysteries!

And he closed with this: When Christ comes, he is not going to do the thing you would expect him to do: he will not care of what religion you were, what your denomination, but have you helped your brother. "You may be with me in my kingdom—you fed me when I was hungry, clothed me when I was naked,"—"You cannot be with me in my kingdom, you did not feed hungry me, nor clothe naked me, etc." "Lord, when did we thus to thee, or did not thus to thee?"—"Inasmuch as ye did it, or did it not, unto one of the least of my brethren,"—was his argument: an awful perversion of Scripture, which deals with the judgment of NATIONS as to how they treated the JEW during the "day of Jacob's trouble" which day is nigh at hand. "Feed the hungry—maintain your soup kitchens for the down-and-out! A fire sweeps through a distant city, an earthquake renders homeless multitudes across the seas,—rush aid to them, that is what Christ is concerned with, and with that only, say the Scriptures, and with your recognizing him as Christ."

And the audience,—made up of evangelicals of today, I saw Baptists whom I knew in my denominational days—heartily approved, they were pleased, they were eased; they nodded approvals to the effect that "you certainly brought us Scripture for it which shows you are right; and I am a subscriber to the Empty-Stocking-Christmas-Observing Brigade (a festivity that honors ANTIchrist and not Christ Jesus of Nazareth); I give to the Red Cross,—oh, I feel good, for I am ready to meet him and be labelled HIS according to the very Scripture you so ably gave us!" The Baptist

Egyptians," long prior to the days of Jesus of Nazareth, and besides we have learned Masons mean by "the *Logos*" altogether another one, and that Osiris is this one meant by EGYPT and by THEM.) To continue where we left off,—

"Mithras signed his soldiers on the forehead with a Cross.
 × is the mark of 600, the mysterious cycle of the Incarnations."

Lo, what have we! This CROSS is the mark of six,—6! And three Crosses would mean 666! Did Mithras sign his soldiers on the forehead with a Cross? This is but a hint of a coming day when people will gladly be taking the mark of the "Cross" on forehead or receiving it in hand to attach to watch-fob or other ornament, and very presently the TRIPLE CROSS which, according to the Mysteries of Iniquity, would

deacon who sat at my left, a man of name and prominence in our city, a celebrated and used Bible teacher, and to whom we had told the visions we have here related, as they came, actually leaned over and said, "*That was a fine Gospel Sermon!*" And so were saying Evangelicals all about me, who are not members of the Theosophical Society, either! The pastor of that deacon is the one God had shown in vision, as playing the piano with his feet, thus indicating he, by his walk, is making the world ready for Antichrist, day and night. And here was further proof of the rightness of God's vision in what one of his chief deacons pronounced, "a fine Gospel sermon!" The audience was then asked to stand and sing a song that had been handed out, written "by a Christian Minister," "G. Matheson,"—"Gather Us In." Of course we stood NOT, as it would have been a reverence paid to Antichrist, the veritable final Antichrist, one of whose emissaries had now presented his claims! But all others stood, and sang, (though they were not identified as members of the Theosophical Society). And the "hymn" was but the versified English form of that written by Martianus Capella to the Sun,—"*The the dwellers on the Nile adore as Serapis, and Memphis worships as Osiris; in the sacred rites of Persia thou art Mithras . . . and thus the whole world adores thee under different names.*" Here it is, in part,—

Gather us in, Thou Love that fillest all,
 Gather our rival faiths within Thy fold;
 Rend each man's temple's veil, and bid it fall
 That we may know that Thou hadst been of old.

mean 666. Yes, indeed, he will deceive all but the very elect!

But look further at this symbolism of "Tau;" we read,

"We constantly see the Tau and the Resh united thus P . This is the staff of Osiris, also, and his monogram, and was adopted by the Christians as a Sign." Page 292.

Gather us in; we worship only Thee;

In varied names we stretch a common hand;

In diverse forms a common soul we see;

In many ships we seek one spirit-land.

Thine is the mystic life great India craves,

Thine is the Parsi's purifying beam,

Thine is the Buddhist's rest from tossing waves,

Thine is the empire of vast China's dream.

O glorious Triune God, embracing all,

By many Paths do men approach Thy throne;

All Paths are Thine; Thou hearest every call:

Each earnest seeker has Thee for his own.

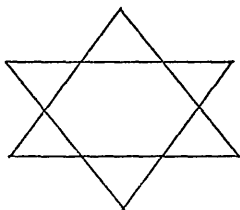
Then the audience, now seated, contributed to a man,—even the Deacon by us, though we cautioned him against it,—a tax to the veritable and final Antichrist, to the veritable message of the final False Prophet, as God had shown this one. But this deacon, whom we love and warn, is going to COME OUT OF BABYLON, its Masonic form, etc., as God has also shown us; if not before, then during the Tribulation, as will thousands of God's children therein, deluded, and starved by their ministers from the Scriptures, who will come out in *that day*!

Visions came often in the lecture, these few of which I now relate. Time and again, the speaker was seen as "an Angel of Light," but it could always be seen, in the vision, that he was Satan thus presenting himself. He was seen time and again in Masonic regalia (though then we did not know the things of Masonry as fully as we now have learned, though then we knew what we now know, only now we have learned more details of Masonic proof), and in the same vision the Deacon (already referred to), as well as the father of the young lady to whom God gave the visions, were seen with him, in Masonic regalia, but light was shining on their noses, but not on his (the Hindu's), indicating, God is going to shine on their *discernment* relative to this **antichristian system** they are in! God speed *that day*!

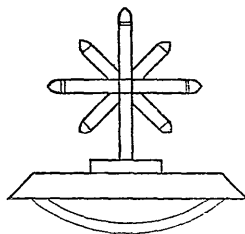
Ah, they were not real Christians, but professing Christians, for ours is not Osiris but JESUS OF NAZARETH! Look further at this symbolism, to help recognize it:

The Egyptians used as a Sign of their God Canobus, a T or a ⚡ indifferently. The Vashnavas of India have also the same sacred Tau, which they also mark with Crosses, thus ⚡ , and with triangles, thus, ☆ . The vestments of the priests of Horus were covered with these crosses ⚡ . So was the dress of the Lama of Thibet. The Sectarian marks of the Jains are ⚡ . The distinctive badge of the Sect of Xac Japonicus is ⚡ . It is the sign of Fo, identical with the cross of Christ." Page 292. "*Knight Rose Croix.*"

This last is false, as the "cross of Christ" was not in the days of the ancient Egyptians, etc., and Osiris, whose staff it is, as the *Cruz Ansata*, the "*mystic Tau*," is not Jesus of Nazareth. This last addition is for the purpose of deceiving the followers of Jesus but His consecrated disciples are not deceived by any such tricks.



The Triple Cross made by two triangles by the Vashnavas of India.



The Triple Cross as used by Buddhists in India—formed by placing three K's (KKK) together.

But what this also reveals about the modern Protestant Parade of "Knights of the Ku Klux Klan!" Is their sign "the fiery cross?" It, too, is imagery in the Mysteries, and is the blazing "*mystic Tau*." Or, is it *K. K. K.*? This also is its sign, but look in the mysteries, "*K. K. K.*" IS "666!" ARRANGED TOGETHER, THEY ARE THE TRIPLE CROSS! Two K's placed together would give an emblem

such as this,— ✱. Now place the third “K” on the two in such a way as not to co-incide with the two already in symbol, and we have, ✱. And JUST THIS VERY FORM OF THE TRIPLE CROSS do we find devoted to this false god among the Buddhists, recorded in *Asiatic Researches*, vol. 10, p. 124, by Colonel Wilford, —it is but the three K’s piled one upon the other!

In conclusion, concerning the interpretation of Masonry :

“The *popular* explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples, —being fully up to the level of their capacity.” Pages 37-38, degree “I. Fellow-Craft.”

Thus their symbols and very words have a double meaning,—one for the general mass, a secret one for the Initiates. An example of this twofold interpretation is given for instance in the following case, the circle within which is a point, a symbol “in every well governed lodge,” and which for the general mass of the rabble is said to have some such meaning as “the point represents an individual Brother; the Circle, the boundary line of his conduct, beyond which he is never to suffer his prejudices or passions to betray him,” page 16. But, declares official Masonry, “THIS IS NOT TO INTERPRET the symbols of Masonry.” Rather, it is declared, “the circle represents God in the center of the Universe. It is a common Egyptian sign for the Sun and Osiris, and is still used as the astronomical sign of the great luminary.” Thus to the uninitiated, it is a brother and his conduct, but to the initiated, it is OSIRIS, who is declared God, in the center of the Universe!

Then take this, page 104-105, degree “*III. The Master:*”

“Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, *conceals* its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be mislead; to conceal the Truth, which it calls Light, from them, . . . etc.”

But the explanations herein set forth are those not for the

masses, the general rank and file, but are those officially "*Prepared for the SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE*," and the Supreme Council of the Thirty-third degree are certainly to be considered as "the Adepts." This word of caution we would give to guard against any one trying to explain that away which here has been set forth; we here have the "Kabalistic," the "Esoteric," the really "Masonic" meanings. And how truly they speak on page 792, degree "*XXVIII. Knight of the Sun, or Prince Adept*," when they declare in official utterance,—

"If you would understand the true secrets of Alchemy, you must study the works of the Masters with patience and assiduity. EVERY WORD IS OFTEN AN ENIGMA; and to him who reads in haste, the whole will seem absurd. *Even when they SEEM to teach that the Great Work is the purification of the Soul, and so to deal only with morals, THEY MOST CONCEAL THEIR MEANING, AND DECEIVE ALL BUT THE INITIATES!*"

HOW MANIFEST IN OUR DAYS IS THE ONENESS OF ROMANISM, PROTESTANTISM (Masonry, and the Ku Klux Klan), and BABYLON! Yet this Babylon will wax stronger in the next few years, presently will be martyring literally those who oppose it. God calls "COME OUT OF HER MY PEOPLE" Rev. 18:4)! And *His* people are going to do it (Jno. 10:4).

NOTE TO PHYSICIANS, PHARMACISTS, AND THOSE WHO AVAIL THEMSELVES OF THEIR AID

It is a meaningful FACT that the word our translators have rendered "sorcery" and "sorcerers" in the New Testament is, as used by the Holy Spirit, PHARMACY and PHARMACISTS. Rev. 9:21 is really, "Neither repented they of their *murders*, nor of their *PHARMACY*, nor of their *fornication*, nor of their *thefts*;" and Rev. 22:15 is, "Without are dogs and PHARMACISTS," and Gal. 5:19-20 is, "THE WORKS OF THE FLESH are *adultery, uncleanness, lasciviousness, idolatry, PHARMACY*," etc. Thus God ranks pharmacy with murder, with fornication, with theft, with uncleanness, with idolatry,—and then further declares that "without," that is, outside of the Holy City, not given admission thereto,

are "dogs and PHARMACISTS!" Now this is not an interpretation that we have given, but the student will find it is the positive declaration of the Scriptures in these very cases we here cite. But translators, not wishing to offend those engaged in these arts, have rendered them "sorcery" and "sorcerers." Ah, if they would have rendered these words as God gave them, many of our loved ones now in these systems would have been saved their years of sin and displeasure in the sight of God, as many, finding the real message of these Scriptures, will even now separate themselves from these arts. And to this day, every medical prescription begins with the sign R, which, the unabridged dictionaries, in that section of Appendix given to Signs and Symbols, under the heading "Medical Signs," declare is a brief sign prayer to Jupiter, a heathen god, "to propitiate" him, "that the compound might act favorably!" Note that God gives as the proper way of healing, "the prayer of faith" (Jas. 5:15.) See also, Ex. 15:26. Sin and Sickness are the double curse that came with the Fall of man. And as Christ Jesus came to redeem us from the Fall, He brings a double cure, Salvation and healing, for soul and body. That this is the God-given method not simply for twelve Apostles, but for the whole of this age, is evident that in James 5:14-15 we are told that as long as there are churches,—call the elders thereof that prayer be made! And nearly every Scripture that mentions forgiveness of sin, mentions bodily healing of physical diseases also: Isa. 53:5,—the crucifixion of our Lord for remission of our "transgression," "iniquities," but the merciless flogging to which He was subjected, His "stripes," for our healing. That this refers to physical healing is evident in that the Holy Spirit quotes this passage in Matt. 8:14-17 where physical infirmities are cited. See also Ps. 103:2-3; Matt. 8:17; 1 Pet. 2:24.

How awful today's Apostasy, we can hardly realize! Oh physicians, pharmacists, and ye who avail yourselves of their practice, deeply are you partaking thereof and because of His LOVE for you, God calls "COME OUT OF HER MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES!" Rev. 18:4.

TODAY'S COMMERCE, LUXURY, FASHIONS AND ARTICLES OF LIFE—
SPECIAL OBJECTS OF GOD'S WRATH

A study of Revelation 17 and 18, of Zechariah 5:5-11, and of Isaiah 3, etc., reveal that it is Commerce and Luxury as they exist today that God comes especially to judge,—and the Fashions the masses today incorporate in their lives! Note that when God

describes "*the great whore*," it is womanhood "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls," Rev. 17:1, 4. This tells us then, that wearing of gold—bracelets, rings, pins, etc.,—adornment with precious stones "and pearls" is declared by the Holy Spirit as indicative of *spiritual harlotry—that God is not enthroned in such a life!* Yet how this is the attire of womanhood today, Jew or Gentile,—even of our Sunday School Teachers, sisters and mothers! It is going to explain to many who are left when the real Bride of Christ is taken, *why* they were left: the Lord Jesus Christ was not the ACTUAL LORD of their lives,—though they may be saved people! Look at the list of articles the Holy Spirit in Rev. 18:12-14 cites,—it appears as but an announcement sheet of all our modern Department Stores, which such stores are filled with because the masses all now demand them:

"Merchandise of gold, and silver, and precious stones, and of pearls,"—today's jewelry,—*"and fine linen, and purple, and silk, and scarlet"*—simple underwear and outer garments are no longer worn by today's lustful generation,—*"and all thyine wood, and all manner vessels of ivory,"*—there are today's ivory brushes, ivory combs, vanity tables and bedroom suites in ivory, till now even the houses are *"done in ivory,"*—*"and all manner vessels of most precious wood,"*—this circasian, this thyine, this mahogany, this hardwood, etc.,—a luxury and fastidiousness God says He hates; *"and of brass,"* beaten, or polished, or bronzed,—*"and iron, and marble,"*—in today's gardens and soda-fountains, and lavatories,—exact picture of 20th Century luxury! But, continues God's catalogue of condemnation, *"and cinnamon, and odours, and ointments, and frankincense,"*—the myriad-tinted shades of varying perfumes in today's toilet,—*"and wine, and oil, and fine flour, and wheat,"*—today's people will hardly eat simple diet but demand every kind of sensuous-producing concoctions of cookery to feed the flesh,—*"and beasts, and sheep, and horses, and chariots (automobiles), and slaves,"*—slaves to fashion, slaves to tradition, slaves to popular opinion, slaves to lust, slaves to self,—**"AND SOULS OF MEN"**—*i. e., merchandise of!* It is a picture of today's life that is thus the object of God's hottest wrath! And in this maze of harlotry Christians have become so entangled that it is going to take their experiencing the veritable "great Tribulation" to purge them of it!

Isalah 3 gives a like picture, objects of God's displeasure which especially He will wreck *"in the day of the Lord,"* the passage begins with verse 16: *"the daughters of Zion are haughty,"*—

perfect picture of today's womanhood!—"and walk with stretched forth necks and wanton eyes,"—the eyes that fill the streets of today, and our homes; "walking and mincing as they go, and making a tinkling with their feet." The 18th verse declares "the Lord will take away the BRAVERY of their tinkling ornaments,"—God says there is something in the tinkling, sparkling ornaments (of gold and precious stones) worn by men and women that make them defiant, haughty, that cultivates "pride" which is ever an abomination to God (who is not sleeping but presently in wrath judges). Further, that there will be taken away "their round tires like the moon,"—whether it means the automobile tires of today, or the head-dress or fashion of woman's hairdressing of today, which it most probably is. We read that the detestable harlot "Jezebel" "*tired her head*" when seeking to seduce men: it is the manner of hair-dressing, that our sisters wear when they parade as "queens" or "duckesses" in today's social festivities. So fallen and adverse is today's standard that no fashionable woman's toilet is considered complete if there are no jewels, barettes, broaches, encircling, or "tiring" her hair! The next verse condemns "the chains, and the bracelets,"—today's jewelry, the same whether from Linz Brothers or the 10-cent store, objects of God's wrath,—"the mufflers, the bonnets,"—today's millinery, "the headbands, and the tablets, and the EARRINGS, the rings"—God names by name earrings and rings as particularly detestable to Him, and yet today's women *will* have them. The 22nd verse contains God's listment of "the changeable suits of apparel,"—today's craze for dress and "effect,"—and the "mantles, and the wimples, and the crisping pins." Curling-irons, "permanent waves," various effects of "the wimples and the crisping pins" or kid-curlers, GOD DENOUNCES. And today, as you have read these words, set watch at your heart lest you think here is the opinion, out-of-date, of a preacher who is a boob, when we have not made these pictures, which you must admit fit the every detail of lives of men and women today, but *we have found them in the eternal word of God* as objects and fashions HE DETESTS AND THERE IS NO ESCAPING HIS WRATH THEREFOR! Ah hear it, the verdict which He Himself swears,—"*IT SHALL COME TO PASS THAT INSTEAD OF SWEET SMELL THERE SHALL BE STINK*"—for these fashions and objects are a stink unto all who are holy; and as for such daughters, though Sunday School teachers or ministers wives they may be, God declares the day of His wrath comes (*it is at hand*) when not man but "the LORD will discover their secret

parts," verse 17, to burn such with His wrath, and the men so involved, though they be deacons or pastors over churches, "shall fall by the sword," verse 25. It is "the great day of the Lord and terrible" "and who shall be able to stand?" NONE but the very Bride of Christ.

Add to these the imposture of "*Christmas,*" and of "*Easter,*" and you have 20th century "Christianity,"—that is of one brand in actual nature, whether Romish or Protestant,—corrupt and proud,—and it is at one with the heart of the natural man. It is **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**, which not now, nor tomorrow, but presently "**IS FALLEN, IS FALLEN,**" and just prior to that fall and damnation made visible, God in final warnings cries "**COME OUT OF HER, MY PEOPLE THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT WE RECEIVE NOT OF HER PLAGUES!**" Rev. 18:4.

AN UNEXPECTED BUT GRACIOUS REVELATION ON THE CORONATION OF ANTICHRIST.

Just as the last pages of the "proofs" on this second edition of "His Apocalypse" were about to be returned to the Printers, I received through the mail the following, from an humble saint with whom I have been in touch since he received copy of the first edition of this work, March, 1924.

A poor woman who had been for three years absolutely possessed by the devil was freed. This is an experience I shall never forget. The woman had been taken to doctors and specialists, all of whom had said there was nothing the matter with her. At times she would be thrown on the floor and curse God and friends. One afternoon a friend of this demon possessed woman asked if she could bring her to church. I told her to bring her right along. The one thing the devil could not stand was the presence of Jesus, and when the Holy Spirit began to be powerful in the meeting, the old devil threw the woman on the floor and she was carried into another room, fighting. The people did not understand, but it did not take them long to get wise to the fact that something awful had happened. A lot of folks stayed to pray that night and some of them got converted. Brother Linbald, myself, and another preacher, took turns at fighting the devil. When we asked him his name, he just said "Devil." Brother Linbald asked him his demoniac name and he said, "It is none of your business." He added they were Legion and intended to stay right there. The woman was unconscious and the devil in absolute control, using her voice to talk to us. Finally, he picked up and went, but as we could not persuade her to accept Christ, we knew the whole thing would have to be done over again. And sure enough, the following afternoon the old fellow was back and had struck her dumb. We fought him again till the woman was free and could pray, but she was tired and gave up too soon, before victory came. The next day the demon came with a host of little fellows and blinded the woman and she was led, sightless, to the service. The most horrible hatred was in the old fellow and

he was mad enough to tear us all up, and he cursed us to all that he could lay his tongue to. I demanded that he tell us his name and he said, "Jacob." He added, "I am the leader and I am not going out; I have a host of demons with me and we will get you all. You let us alone." We commanded them to come out in Jesus' name and they began to come out one at a time. Finally, we decided to combine on the bunch and cast them all out at once. We had just knelt at a chair across the room from the woman, when the old Harry got so mad he made the woman crawl across the room like a snake, and she nearly tore the clothes off from Linbald. But he had to go, and this left the woman unconscious for some time. We straightened her out and then stood around her, praying that the Holy Ghost take charge of her, save her and fill her. While we prayed and waited, we felt the power of God come down and the air of the room changed from that awful hell to a heavenly place; it was like a warm sensation that went all through our bodies. We all burst out weeping for the battle had been long and we were nearly exhausted. We knew that victory had come. Presently the woman opened her eyes and looked straight into Heaven and we knew she was seeing what our eyes could not see. For she had cried to God for help through the day till the devil had her under his control so she could cry no more. She was an illiterate woman and knew nothing about the Bible. A great wave of divine power came over me and I began to pray God to loose her tongue and restore her sight. In just a short time she sat up and began to speak and I shall never forget the words that fell from her lips.

THE VISION.

WARNING, WARNING, WARNING: O Sinners come to Jesus and be saved. There shall be the most terrible war the world has ever seen. In three years great political changes will take place that will prepare the world for the Antichrist. Every one in Europe will have to go to War: fathers, mothers, sons, and daughters. I see them wading in blood up to their hips. Rivers, seas, oceans of blood! No man shall escape this awful trouble save only those whose robes are washed in Jesus' blood. O My people, you shall not pass through this war, I have a place prepared for you. I shall come at sunrise, but it shall be dark. The sun shall not rise for you on earth, but it shall rise for you in Heaven, for My people in Heaven.

WARNING, WARNING, WARNING!

O My people, the devil shall send his angels and he will play the most beautiful music the world has heard. This shall be at the resurrection of the Antichrist from the pit. The devil's angel shall blow his horn and tell the people of the earth, "Behold, your Christ has come. He is in the desert, or in the secret place." O My people, do not believe him; he is lying to you. You will know the devil's angel because he is clothed in red. Jesus' angel of the resurrection is clothed in shining white and wears a golden girdle around his waist. The devil's angel comes first to deceive the people, do not believe him. In just a little while God's angel will come. I see the dead rising, can't you see them coming from their graves, multitudes of them? Yes, we shall all be changed as quick as you can wink an eye, now we are going to be with Jesus. Good bye, old demon, I am through with you forever. Then she began to sing "He Was Nailed to the Cross."

Coming back to Revelation, she said: "There shall be a great earthquake, all the buildings in Seattle will be shaken to splinters. The mountains shall smoke and islands be moved into the sea; many ships will sink and an awful hailstorm the like of which has never been known, shall destroy men and crops. O My people, you have three years to go to the end of earth and complete the work of preaching the Gospel. Go in a hurry, O people, for the time is short. I will come from the east at sunrise; I will come and take you home to Myself, to the Marriage Supper of the Lamb. O people,

have you oil in your vessels? Have you got the Holy Ghost? Are you ready for My revelation?" Then she said, "I have oil enough for eternity, oh glory!" Then she laughed one of the most joyous laughs I ever heard, she was in ecstasy of delight. "Do you hear the music? O I never heard anything like it on earth. Jesus, won't you save my husband? Won't you let me know he is saved before I go back to earth?" Her husband had just come in, was kneeling just back of her chair and he began to pray in his native language, German. She did not seem to notice him, but began to praise Jesus, Jesus for answering her prayer. Pretty soon she opened her eyes and lay quietly for a moment, and then looked around in the most mystified manner, till it dawned on her where she was. Then she said, "Folks, I have a message from Jesus; He says He is coming very soon, and has all His mansions about ready, and wants all who can to go to India, Japan, and China, and to the uttermost parts of the earth as quickly as possible. If you cannot go across the seas, get after the poor sinners here in Seattle, as I saw them tumbling into hell as fast as the waters pour over Niagara Falls. They tell us there is no hell. I have been there for over the past three years and Jesus has delivered me forever. He showed me hell from which He saved me." Then she shuddered. "He delivered me from death eternal. I never want to see that thing again." Then she said that she had been told the preachers are sending people to hell by denying the Word of God. "People, the Bible is true and you must believe it to be saved."

Since that evening this woman has been like a firebrand for Christ in our meetings. The city of Seattle is stirred by the power of this, which took place in the study of our church. There is something different about her prayers, as it is evident the Lord hears her. I almost dread to hear her start, there is something awesome in her cry for lost souls. She seems to have a vision. A poor woman, who hardly knew there were such countries is praying the mightiest prayers for missionary work to the ends of the world. I wish I could tell you more of the revelation, but when I tell you she began to speak about six, and I wrote it down as fast as I could until nearly nine, you will know how much she told us. My Bible is a new book. Daniel and Revelation are realities, now Jesus is just on the other side of the curtain.

A poor demon possessed girl from the dance halls and brothel came with a companion to make fun of the meetings. She was stricken down while Linbald was preaching and gloriously converted. The devil is so real to her and tries to get her back, but she is standing like a rock. Lucy had a surprise one day. She had said she did not see any sense in people falling over while they pray. Well, before she knew what had happened to her, she was stretched out on the floor and for three hours, God showed her things in her life she never dreamed were there. She made a clean-up in the end, sang five verses of a hymn in the Swedish language and had a vision of Jesus. There were three Swedish women there and when she began to sing in the Swedish language, they wept as though their hearts would break. The whole thing sounded like the praises of God in the song of Moses and the Lamb. She sang a translation in English and then it was our turn to break up.

I have given the words as they were written in the correspondence,—how refreshing, apostolic, simple! In Lk. 18:8 Jesus asks "Nevertheless, when the Son of man comes, will He find faith on the face of the earth?", indicating that it would be hard to find when He returns,—the faith as given and manifested in the New Testament. But here it is, plain, clear, holy. Thank God—the gates of hell not yet have prevailed against it (Matt. 16:18). But the real

Bride of Christ is ever a "little flock" according to the presentation of Jesus (Matt. 7:14) and the first apostles, and ever persecuted, to the end (2 Tim. 3:12). But now for the prophetic element, it is for that that we quote it. It is of God, but like all of the manifestations of the Holy Spirit, it contains much in little. All of the Tribulation, from the Rapture to Armageddon, inclusive, is in it. The whole of Jesus' return, from the Parousia to the Epiphany, is here. And to understand it rightly, and to apply it rightly, one must know the Scriptures. Each gives light to the other, each has the same Author, the Holy Spirit. My comments here might be of help to some:

1. For those who did not know that the devils, in possessing a person, might speak and act as here, see Mark 1:34; Lk. 8:27-30, that their names may be asked; Acts 19:13-16. But be it observed, they never "speak in tongues," that is, in any language than that known in the natural by the one possessed; the speaking in a language not that of the one used is distinctively the miracle of God (1 Cor. 14:21).

2. Concerning the imminent war unequalled in the ages that will wage, and that only those "whose robes are washed in Jesus' blood" "shall escape." This does not mean every Christian. Washed robes is not the Bible term for salvation, but "a new heart" or "born again," ever a heart and birth matter. But "washed robes" is a Bible term. For what? *Sanctification*. Most Christians do not have their GARMENTS washed in Jesus' blood,—they are singing the songs of the world, dancing in their homes the dances of the world, telling the world's jokes, using tobacco, wearing watch-chains, bracelets, rings, using crimping pins, pearls expensive or from the ten-cent store,—see Isa. 3:16-25 and note that there God says that IN THE DAY OF THE LORD His wrath will strike all such, without escape! Or, they are wearing harlot attire, have fine woods in their homes, perfumes, ointments, etc., which God declares His wrath will strike IN THE DAY OF THE LORD—Rev. 18:12, 13. So Isa. 2:12, and Mal. 4:1, etc. Only Jesus' Bride goes all the way with the Lord now, and only that Body will escape all. Strive for WORTHINESS—a word not for salvation but for sanctification (Lk. 21:36).

3. Concerning the Coronation of Antichrist: It is here, under the anointing declared (and "the anointing is no lie," 1 Jno. 2:27), that the devil shall send his angels and he will play the most beautiful music ever heard—"this shall be at the resurrection of the Antichrist from the pit." Now this evidently is at his coronation

—and not at the outset of his course: Kemal is now literally fulfilling all the steps outlined by the Holy Ghost in Daniel as the final Antichrist. But not fully is this ancient (Nimrod) and iniquitous one “resurrected” till he is restored to rulership over all men as he was in Genesis as the “mighty hunter”—see our *“What the Scriptures Teach About the Antichrist.”* This coronation will be the consummate launching of this one as the ruler of all nations, tribes, and kindreds, as declared in Rev. 13:7, and in this way will be his “resurrection,” as we see it.

4. Coronation: thus, says the anointing, with greater miraculous manifestation than that at the birth of Jesus, when Angels sang to the shepherds only, in Palestine only,—with the most beautiful music ever heard, at the same time over all the earth, and a softly-tinted-red-robed angel blowing a trumpet with announcement that “Behold, your Christ has come, He is in the desert, or in the secret place”—according as whether he is at that moment in desert of Arabia, or of Asia Minor, or Syria, or in his dwelling, etc., and this coming when every one in Europe (and most likely in America, the latter in factional strifes) at war, men and women and children,—most marvelous will be the effect, every crown will be offered him at once! And to this agree the Scriptures which indicate this world-wide Ruler will neither “win” nor “take” his throne and the world’s tribes: but that “the dragon (Satan) GAVE him . . . his SEAT, and great authority” (Rev. 13:2), and “power WAS GIVEN HIM over all kindreds, and tongues, and nations” (Rev. 13:7). “All kindreds, tongues, and nations” says the Prophetic Word. It is identically the offer Satan made to Jesus, even the GIFT part, that if he (Jesus) would worship him, he (Satan) would GIVE Him the kingdoms of all the world (Matt. 4:8, 9)! O the timely mysteries revealed in God’s Prophetic Word! Now Scriptures reveal the Age-End Tribulation is for a prophetic “week,” or *seven years*; and that it is only the last half (“forty-two months,” Rev. 13:5), that he has the rule of earth’s kingdoms. Hence this coronation is at the middle of the Tribulation, and not at its beginning.

5. Time of the Rapture: But if this coronation ushering in the rule of the final and consummate Antichrist is, according to the anointing, generally speaking about three years off,—being not as much as four years, but little more than three,—then these next three years that we now start into, with springtime, 1925, must be the first half of the Tribulation period of the Age-End: hence the European (and American) turmoils will, despite expecta-

tions of "statesmen" to the contrary, start very soon: and we shall expect, even from this revelation, the Rapture of the Bride of Jesus Christ at Springtime of 1925,—Passover Season! Hallelujah, Hallelujah!

6. But what means the statement that God's people have yet three years in which to complete the work of preaching the Gospel? This, too, is in keeping with Scripture, if the Bride is Raptured at Springtime of 1925. Not all the redeemed obtain that high mark, most Christians are self-satisfied with little growth in grace. Now after the first (and possibly after the second) translation of the series that will constitute the "first resurrection," Christians will yet be scattered over all the earth, yet to witness, and to cry out the message, *until* the final 1,260 days (Rev. 12:13, 14) during which time, even the very period of the absolute reign of the Antichrist, the Christians who are yet on earth will be divinely secluded, nourished, by Jehovah—Jesus. Now as their flight into the wilderness asylum provided by God takes place with Antichrist is crowned, and that is three years off, so that gives Christians yet three years of testimony! O let us use them, use them, as long as we are here! Now the Bride does not witness during this period, she is Raptured to "escape all" as indicated by Lk. 21:36, by Matt. 6:13 in connection with Rev. 3:10, and according to 1 Cor. 6:2, etc., etc.

7. Jesus' announced coming "from the East at the Sunrise" means at His Epiphany, when He comes as "the SUN OF RIGHTEOUSNESS." This expression designates the Epiphany, when every eye shall see Him as He comes, when He descends with His Bride to Mt. Olivet, and at which time the final apostate Gentile rule is crushed and His literal kingdom will be established. His call toward the end of the Prophecy to the Marriage Supper of the Lamb, is not the Rapture of the Bride,—she is taken at the outset,—but this is the call to the Marriage Supper announced in Rev. 19:9, at the very end of the Tribulation, from which the Bridal hosts come at once to put down the consummation of earth's long rebellion of 6,000 years against Him.

8. The earthquake that splinters the stone, steel, and concrete skyscrapers, and all Gentile edifices, and the hailstorm such as never seen before, destroying men and crops, are the earthquake and hail, etc., that occurs at the time of the Lord's return, announced in Rev. 16:19, 20, 21,—*"Armageddon,"* or *"Harmageddon"* in one sense of the word is over the entire world, for the body of Antichrist will fill the whole world, but the head of the body, the

personal and individual Antichrist, is near Jerusalem, with literal army in the valley of Megiddo, and in strictest sense this region of 160 miles is meant.

NOW TO OUR LORD AND SAVIOR, JESUS CHRIST, BE ALL THE GLORY. "FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS: TO WHOM BE GLORY FOREVER. AMEN!" Rom. 11:36.

(THE END)

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